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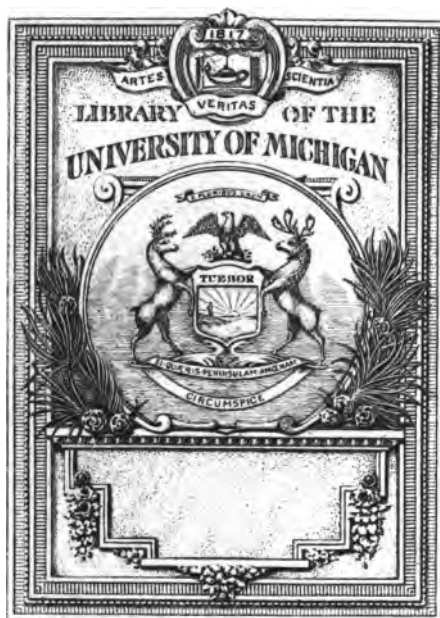
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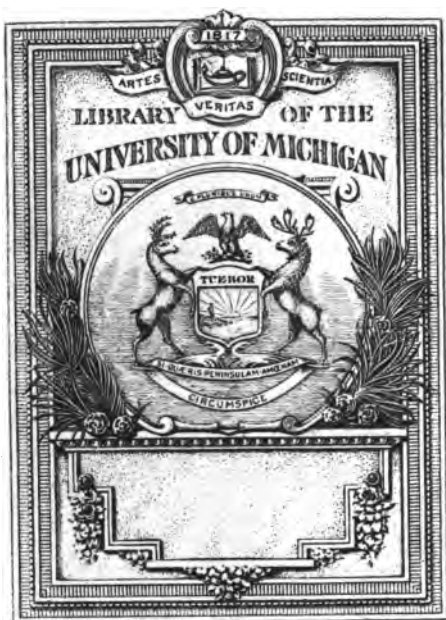


Wake, William, abp. of Canterbury

D E F E N C E
OF THE
EXPOSITION of the DOCTRINE
OF THE
Church of England,
Against the
E X C E P T I O N S
OF
Monsieur de *M E A U X*,
Late Bishop of Condom,
AND HIS
V I N D I C A T O R.

The Contents are in the next Leaf.

L O N D O N,
Printed for Richard Chiswell, at the *Rose and Crown*
in S. Paul's Church-Yard. MDCCLXXXVI.



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1750

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it must be confess'd indeed, they have omitted nothing that Language and Sophistry could be made to do, for the Attainment of so great an End.

The Jansenists were some of the first who began this work: and it is not to be doubted but that Persons of their avow'd reputation in point of Learning, and who seem'd to have had this means only left them to regain the favour of their King, whose design they pursu'd; would be sure to offer something worthy themselves, and proportionable at once both to the Work it self, and to their Engagements to it.

*La perpetuité
de la foy de
l'Eglise Catho-
lique, touchant
l'Eucharistie.
Ann. 1664.*

The first Attempt they made was a little piece, that has since given Occasion to a very long Controversie between Monsieur Arnauld and Monsieur Claude; of the Perpetuity of the Faith as to the real Presence of Christ in the Holy Eucharist. A Tract which if we regard only the neatness and subtilty of the composure, it must be avow'd scarce any thing ever appear'd more worthy that Applause it met with in the World: And the design, though express'd in one particular only, yet so applicable to all the rest; that were the Argument good, the Church of Rome would have needed no other defence for all the corruptions that had, or could possibly creep into it.

But the Sophistry of this method has been sufficiently exposed in the Volumes compos'd on this occasion. And indeed without entering on a particular Examination, any Mans own reason will tell him at first sight, that a Logical subtilty advanced against matter of Fact, may be worth the considering for the curiosity of the undertaking, but like the Philosopher's Argument against Motion, will never be able to convince any, but such as want Diogenes's demonstration to expose its Sophistry.

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In effect, the design of this first Method amounted to thus much; That Transubstantiation (and the same might have been said of any other point in dispute) was visibly once the common Doctrine of the Church: And 'tis impossible it should have been so then, had it ever been otherwise before. And this to be believed upon the strength of a sophistical Argument, notwithstanding all the evident instances of matter of Fact, which Monsieur d'Aubertine and others have at large collected to the contrary.

*Albertinus de
Eucharistie
Sacramento.
Fol.*

The next Attempt, and that as useful and universal as the former, was by another of the same party, and with no less applause, whether we regard the novelty of the invention, or the neatness of the performance: And his Method was, by advancing certain matters of fact, which he calls just prejudices against the Calvinists, to shew that without entring into dispute about any of the points in debate, the bare external consideration of the Protestants in the manner of their Reformation, and some other particulars, was enough to shew, that the truth could not possibly be on their side.

*Prejuger legi-
times contre les
Calvinists.
An. 1671.*

*But alas! this too proved an Argument too weak to stand the first examination that was made of it: and Monsieur Pajon, who undertook the defence of his Party against it, has shewn that in his proof he has not only advanced an Argument that might indifferently be brought against all sides, but which a * late Author has since proved, to be ten times more strong against themselves, than it could ever be thought to be against us.*

*Examen du
livre qui porte
pour titre, Pre-
juger legitimes,
&c. An. 1673.*

** Monsieur Ju-
rien Prejuger
legitimes contre
le Papisme
An. 1685.*

I shall not undertake an exact account of all the other Methods that have succeeded these, with less Applause, and as little Effect. One, as is said by

B

the

*Les Pretendus
Reformez con-
vainchs de
Schisme. 1684.*

the same Author, was published not long since to prove us guilty of Schism in separating from the Church of Rome, whether we had sufficient grounds or not for our so doing: And that for this reason, because however the learned Men of our party might have been convinced of the reasonableness of it, yet the generality being incapable of forming such a judgment, must have separated without reason, and so have been Schismatics. And if their Separation was at first unlawful, their Return will now by consequence be necessary to them.

How far this method might heretofore have concluded with those whom it principally concerns, the vulgar and ignorant, I cannot tell; but God be thanked there are few now so ill instructed in their Religion, but what will have enough to free them from the sin of Schism, if the knowledge of a sufficient reason of their Separation may be allow'd to do it.

Thus much only I will beg leave to observe on occasion of these several methods that have been proposed for our Conviction, That the great design of them all has been to prevent the entering on particular Disputes, which had hitherto been the way, but such as experience had taught them to be the least favourable of any to them.

And the same is the design of the late peaceable method set forth by Monsieur Maimbourg; in which from the Authority of the Church in matters of Faith, confess'd, as he says, by us, he proves, That the Church, in which both parties once were, must then have had this Authority over us all; and to whose decision in the Council of Trent, we all by consequence ought to submit.

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It is not necessary that I should here say any thing to shew the Weakness and Sophistry of these several Methods: That has been the business of those particular Examinations, that have with success enough been made of them. This I suppose may at first sight appear upon the bare proposal of them, That they have more of Ingenuity than of Solidity in them; and were, no doubt, designed by their Inventors, to catch the unwary with a plausible shew of that Reason, which the Wise and Judicious know them to be defective in.

How far we may conclude from hence, as to the Nature and Design of Monsieur de Meaux's Exposition, I shall leave it to others to consider. This is undeniable, That as it came out at a time when these kind of Methods were all in repute, and with a design to help forward the same great business of Conversion then in agitation; so has it been cry'd up by those of that Communion as exceeding all others in order to that End; and if we may believe their reports, been above all others the most happy and successful in it.

It is not easie to conceive that a Person of Monsieur de Meaux's Learning, should seriously believe, That a bare Exposition of their Doctrine should be sufficient to convince us of the truth of it. He could not but know that our first Reformers were Persons abundantly qualified to understand the real profession of a Church in which they had been born and bred; and in which many of them were admitted to holy Orders, Priests and professors of Divinity. Nor is the Council of Trent so rare or so obscure, that a meer Exposition of its Doctrine should work such effects, as neither the Council nor its Ca-

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Advertisement
Pag. 2, 4.

teachism were able to do. In a word Monsieur de Meaux himself confesses, His design was to represent his Church as favourably as he could; to take off that 'hideous and terrible form in which the Ministers, he says, were wont to represent Popery 'in their Pulpits, and expose it in its natural dress, 'free from those frightful Idea's, in which it had so long been disguised by them.

One would imagine by this discourse that the whole business of the Ministers of the Reformed Religion, was to do nothing but invent new Monsters every day, and lay them to the Church of Rome: And that after all our pretences to Peace and Union, we were really such Enemies to it, that we did all we could, even by Lies and Calumnies, to keep both ourselves and the people from it. But indeed these hideous Idea's Monsieur de Meaux speaks of, if they are such false representations as he pretends, they are not the Ministers that invent them; but their own greatest Zealots, their Schoolmen, their Bishops, their Cardinals; nay their very Popes themselves that have been the Authors of them.

How far Monsieur de Meaux's Exposition differs from what they have delivered us as the Doctrine of their pretended Catholick Church, has been in some measure shewn already, and shall in the following Discourse be more fully evidenced. And whosoever shall please to consider the Elogies and Approbations, which these Men have received, no less than Monsieur de Meaux, will be forced to confess it to be at least a disputable point, Whether the Ministers, from these Authors, have represented their Church in a hideous and terrible form; or whether Monsieur de Meaux rather has not, instead

stead of removing the Visor to show her in her natural dress, a little varnish'd over her Face to hide her defects, and make her appear more charming and attractive than her own natural deformity would otherwise permit her to do.

Now of this a more convincing proof cannot, I think, be desired, than what I before advanced, and see no reason yet to retract; viz., "That out of an Exposit. Pag. extraordinary desire of palliating, he had proceeded so far, as in several points wholly to pervert the Doctrine of his Church. Infomuch that when his Book was sent to some of the *Doctors* of the *Sorbonne* for their approbation, they corrected so many places in it, that *Monsieur de Meaux* was forced to suppress the whole Edition, and change those places that had been mark'd by them, and put out a new and more correct Impression, as the first that had ever been made of it.

This Monsieur de Meaux is pleas'd to deny, as an utter falsity; "For that he never sent his Book Vindicat. Pag. 8, 9. *to the Sorbonne; that their custom is not to License Books in Body; and that that Venerable company knows better what is due to Bishops, who are naturally and by their Character the true Doctors of the Church, than to think they have need of the Approbation of her Doctors. In a word, that it is a manifest falsity to say that a first Edition of his Book was suppress'd, because the Doctors of the Sorbonne had something to say against it. That he never did publish, nor cause to be printed, any other Edition, than that which is in the hands of every one, to which he never added nor diminish'd one syllable;*
"nor

"nor ever fear'd that any Catholick Doctor could find any thing in it worthy of reprehension.

This is indeed a severe charge against me, and such, as, if true, it cannot be doubted, but that I have been as great a Calumniator as his Vindicator has thought fit to represent me; or, as for ought I know, Monsieur de Meaux himself will be in danger of being reputed if it should be false. And therefore to satisfy the World in this main, fundamental point between us, I do hereby solemnly declare, "That there was an Impression of the Exposition, such as I spake of; That out of it I transcribed with my own hand, the several Changes and Alterations that are placed at the end of my Preface; That this Book, with these differences is at this time in the hands of the Reverend Editor of my former Treatise, and that whosoever of either Communion is pleased to Examine them, may when ever he, will have free liberty so to do.

This I the rather declare, because Monsieur de Meaux is so positive in it, as to charge me with no less than the pure Invention of those passages I have cited from it. "As for those passages, says he, which they pretend I have corrected in a second Edition, for fear of offending the Sorbonne, it is as you see a Chimerical Invention; and I do here once more repeat it; That I neither publish'd, nor conniv'd at, nor caused to be made, any Edition of my Book, but that which is well known, in which I never altered any thing. For answer to which I must beg leave once more to repeat it too; "That these passages are for the most part Chimerical Inventions indeed, but yet such as He once hoped to have put off as the Doctrine of his Church, and as such

such sent them into the World, in that first Edition we are speaking of; out of which I have transcribed them in as just and proper terms as I was able to put them in; and I appeal to any one, that shall please to examine them, for the truth and sincerity that I have used in it.

*But here Monsieur de Meaux has got an Evasi-
on, which, if not prevented, may in some Mens Opi-
nion take off this seeming contradiction betwixt us,
and leave us both at last for the main in the right!*
*"Tis true, says he, this little Treatise being at
first given in Writing to some particular Persons
for their Instruction, many Copies of it were dis-
persed, and I T W A S P R I N T E D with-
out my Order or Knowledge. No body found
fault with the Doctrine contain'd in it; and I my
self without changing any thing in it of Im-
portance, and that only as to the Order, and
for the greater neatness of the Discourse and
Stile, caused it to be printed as you now see.
So that now then it is at last confess'd that an Edi-
tion there was, such as I charged them with, dif-
ferent very much from what we now have. "But that
"it was an Edition printed without Monsieur de
"Meaux's Knowledge; and the changes which he
"made afterwards were only as to the Order, and
"for the greater neatness of the Discourse and
"Stile.*

*As to this last particular, the Reader will best
judge of what kind the differences were, by that short
Specimen I have given of them. If to say in One,
"That the Honour which the Church gives to Collect. n. 22.
"the Blessed Virgin and the Saints is Religious,
"nay that it ought to be blamed if it were not
"Religious;*

Ibid. n. 12.

"Religious; In the Other, to doubt whether it may even in some sense be called Religious: If to tell us in the One, "That the Mass may very reasonably be called a Sacrifice; In the Other, that there is nothing wanting to it to make it a true Sacrifice. If to strike out totally in several places, Positions that were absolutely of Doctrine, or otherwise very material to the Points that were so; as in several instances it appears he has done; If this were indeed only for the advantage of the Order, and for the greater neatness of the Discourse and Style, I am contented. I accuse not Monsieur de Meaux of any other alterations than such as these.

And thus far we can go certainly in Reply to his Allegations, beyond a possibility of denial: For what remains, though I do not pretend to the like Evidence of Fact, yet I will offer some Reasons why I cannot assent to his pretences even there neither.

That the Impression was made with Monsieur de Meaux's Knowledge, if not by his express Order, whoever shall consider the circumstances of Monsieur Cramoisy who printed it, either as a Person of his Reputation and Estate; or as Directour of the King's Imprimerie; or finally as Monsieur de Meaux's own Bookseller; will hardly believe that he would so far affront a Bishop of his Church, and one especially of Monsieur de Meaux's interest and authority at that time at Court; as to make a surreptitious Edition of a Book, which he might have had the Author's leave to publish only for the asking.

But further: This pretended surreptitious Edition had the Kings Permission to it, which could hardly have

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have been obtain'd without Monsieur de Meaux's knowledge. It was approved by the Bishops of France in the very same terms that the other Editions have been since; which seems more natural to have been procured by Monsieur de Meaux himself, than by a Printer, underhand, and without his knowledge and connivance. In a word, so far was Monsieur de Meaux from resenting this injury, of setting out his Book so uncorrectly, and without his leave; that the very same Cramoisy, the same Year, Printed the Exposition with his leave, and has continued to Print all his other Books ever since; and was never that I could hear of, censured, for such fraudulent dealing, till this time, by the Bishop or any other. All which put together, I must beg leave still to believe as I did before; that there was not only a first impression, which is at length allow'd; but that this first impression was not made without Monsieur de Meaux's Order or Knowledge.

As for the other Point, and I think the only remaining in this matter, concerning the occasion I mentioned for the suppressing that first Edition; the Reader may please to know, That a Person by many relations very intimate with one of the Marechal de Turenne's Family, upon the publishing of the pretended first Edition of Monsieur de Meaux's Exposition, first discover'd to him the mystery of the former, and shew'd him out of the Marechal's Library the very Book which, as he then assured him, had been mark'd by some of the Doctors of the Sorbonne, and lent it him for some time as a great Curiosity. The knowledge of this rais'd the desire of endeavouring, if it were possible, to retrieve a Copy of it: But the Edition was so carefully dispatch'd, that the most that could be done was to get so many scatter'd Sheets of it, as to make at last a perfect Book, except

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cept in some few places in which it was transcribed from the Original of the Marechal, word for word, page for page, and examined by the Person himself, who was so kind as to bestow it on me.

This is the Book to which I refer the Reader; and for this I have the Attestation of the same Person under his hand, at the beginning of the Book; that it is in every part a perfect Copy of Monsieur de Turenne's mark'd by the Sorbonne Doctors; and I have been besides so just to Monsieur de Meaux, as to cite scarce anything out of those places that were in the Manuscript part, but have chosen such rather where the printed Copy gave me full Assurance and Authority to do it.

Vindicat.
Pag. 8.

But to argue the improbability of all this, Monsieur de Meaux observes, "That the Sorbonne is never used to License Books in Body. And I desire Monsieur de Meaux to tell us, who ever said or thought they did? "That that venerable Company knows "better what is due to Bishops, who are naturally "and by their Character Doctors of the Church, "than to think they have need of the Approbation "of her Doctors. I doubt not but the Sorbonne very well knows the respect that is due to Bishops: but that it should be any argument of disrespect to approve a Bishop's Book, when it was sent to them for that purpose, I cannot conceive. In short, we understand the Reputation and Authority of that venerable Company too well, to believe it at all improbable that Monsieur de Meaux should desire their Approbation; nor are we so little acquainted with their Books, as not to know, That it is no unheard of thing to see Doctors of the Sorbonne setting their approbation to a Book, approved and authorized by Bishops before.

The

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The next Exception Monsieur de Meaux makes, is, Vindicat. Pag. 9.
That I should confirm what had before been urged against him, of a Papist's answering his Book; in the truth of which I am as little concern'd as himself can be. Only the assurance I have had of it from a Person of undoubted sincerity, makes me still believe that it was so: and Monsieur de Meaux may remember that Monsieur Conrart often profess'd that he had seen it in Manuscript; who was not only his old Friend, but as himself characteriseth him, "One endowed with all *M. de M's*
"that the Catholics themselves could desire in a *Advert. P. 3.*
"Man, excepting a better Religion.

For what relates to Father Crasset, it is not for me to contradict Monsieur de Meaux's Declaration, that Vindicat. pag. 10.
he never read his Book; But that he never heard it mentioned that there was any thing in it contrary to his Exposition: this I must confess is admirable, whether we consider the notoriety of the thing, as it related to the Salutary Advertisements and the Bishop of Poitiers's Pastoral Letter, which made so great a noise in France; or that it was particularly proved, in the Answer to his own Advertisement dedicated to Monsieur de Ruigny, above five Years since, to be directly opposite to his Exposition. And for the rest, I must beg leave to believe, whatever Monsieur de Meaux flatters himself with; that that Father would be so far from being troubled that any Body should think his Principles contrary to Monsieur de Meaux's, that I dare say he would rather think his pains but ill spent in Writing of so large a Book, did he not believe he had convinced the World that he looks upon them, nay and has proved them too, to be little less than Heretical.

Seconde Reponse. p. 79, &c.

For all this, see the Appendix. num. 2.

As for Cardinal Capisucchi, Monsieur de Meaux Vindicat. pag. 10.
tells us, he is so far from being contrary to the Doctrine

See Appendix
num. 3. where
I have shew'd
Cardinal Bona
another of his
approvers, to
be neverthe-
less in his own
Writings con-
trary to
Monfieur de
M's Expoſi-
tion.

Vindicat.
P. 10, 11.

For what con-
cerns Mr. Im-
bert, ſee his
own Letter
to *Monfieur de*
Meaux, Ap-
pendix,
num. 4. For
Monfieur de
Witte's caſe it
has been al-
ready printed,
and I have no-
thing new to
add to it.

Vindicat.
P. 14.

of the Expoſition, that his expreſs Approbation has been prefix'd to it. This indeed were a good preſumption that he ſhould not have any Principles contrary to Monſieur de Meaux; but if what I have alledged out of his Controverſies be really repugnant to what he approved in the Expoſition, it may indeed ſpeak the Cardinal not ſo conſiſtent with himſelf as he ſhould be, but the contradiction will be never the leſs a contradiction for his ſo doing.

The next thing Monſieur de Meaux takes notice of is, The relation of Monſieur Imbert and Monſieur de Witte. The Stories are matters of Fa&t, and the Papers from whence they were collected publiſhed by themſelves. If they alledged Monſieur de Meaux's Authority for Principles that he maintained not, this concerns not us; nor, whatever the little Comment on the Biſhop's Letter pretends, was it at all needful to be ſhewn by me that they did not, in the recital of the propoſitions held by them. 'Tis ſufficient that they both declared themſelves to ſtand to Monſieur de Meaux's Expoſition; and were both condemned, without any regard had to Monſieur de Meaux's Authority; or being at all convinced, or ſo much as told, that they were miſtaken in their pretences to it.

*The laſt thing Monſieur de Meaux takes notice of is, That I reſlect upon him for being "fertile enough" in producing new Labours, but ſteril in anſwer-
"ing what is brought againſt his Works. I do not at all envy Monſieur de Meaux's fertility; his productions have not been many, and thoſe ſo ſhort, and with ſuch an ingenuous Character of temper and moderation as ought to be acknowledged even in an Enemy. But I muſt confeſs I do admire, as many others do, that no Reply has been made by him to thoſe An-
ſwers*

swers that have been sent abroad not only against his Exposition, but even against the Advertisment it self, which he says can bear no Reply. *This we so much the rather wonder at, for that an Answer was openly promised by Monsieur de Turenne, and not without some kind of boasting too; And that several of his own Communion were so well satisfied with the pieces that had been publish'd against Him, as to expect, no less than We, some such Vindication.*

See de la B's.
Answer to the
Advertisment p. 5.

And here I shall take my leave of Monsieur de Meaux, for whom I must yet again profess, that I still retain all that respect that is due to a Person whose Character I honour, and whom I hope I have treated with all the caution and civility that the necessary defence of my self and of the truth would permit me to do. For what remains, my business now must be wholly with his Vindicator, who has been pleased to fix such an odious Character upon me, as I hope to make it appear I have as little deserved, as I shall desire to return it upon him.

Had he charged me with Ignorance, had he loaded me with mistakes arising from thence; or had he imputed to me the faults only of Carelesness and Incogitancy: All this might have pass'd without my Censure; and I should have been so far from vindicating my self, that I should have been ready, in great measure, to have acknowledged the Charge, and to have submitted to his reproof. I know how little fit I am for controversies of this kind; That neither my Age, nor Learning, nor Opportunities have qualified me for such undertakings, as the defence of my Religion and my duty to my Superiors have, without any design of mine, engaged me in. And I doubt not but a Cenfor less severe, than he who has thought fit to make himself my Adversary,

Vindicat.
pag. 22.

Adversary, might have found out more real faults in my Book, than he has noted pretended Errors.

But for the Calumnies and Misrepresentations, for the unfincere dealings and falsifications, he accuses me of, and that in almost every Article ; here I must beg leave to justify myself ; and assure the Vindicator, whoever he be, that my Religion, I thank God, needs not such defences, nor would I ever have used these means to assert it, if it did.

Ephes. 4. 20.
Rom. 3. 8.

We have indeed heard of some that have look'd upon these things as not only lawful, but even pious on such Occasions ; that have esteemed the interest of the Church so sacred, as to be able to sanctify the worst means that can be made use of to promote it : Had I been bred in their Schools, there might have been some more plausible grounds for such a suspicion ; and what wonder if I did no more, than what I had been taught was lawful for me to do ? But I have not so learnt Christ. I have been taught, and am perswaded, that no Evil may be done that good may come : I am assured by S. Paul that they who say it may, their damnation is just : And did I now know of any one instance of those crimes, whereof I am represented to the World as guilty in almost every Chapter, I should think myself indispensably obliged to make a publick acknowledgement of it, and thank the Vindicator that has called me to so necessary a duty.

But now that I am not conscious to my self of any thing of all this, all that I have to reply to this uncharitable way of proceeding is, to intreat him by the common name of Christian, and those hopes of Eternity, after which I believe we would all of us be thought sincerely to contend, to consider how dangerous this way he has taken is ; what mischief it will bring,

bring, in the opinion of all good Men, of what soever persuasion they be, to the very cause that is maintain'd by such means : in a word, what a sad purchase it will prove in the end, if to lessen the reputation of an unknown, obscure Adversary, he should do that which shall lose him his own Soul.

But it is time now to clear myself of those Calumnies that are laid to my charge. And the first is, "That I endeavour to represent Monsieur de Meaux's Exposition as a Book that palliates, and prevaricates the Doctrine of his Church ; and the very Approbations of it, as meer artifices to deceive the World, not sincere, much less authoritative Approbations, either of the nature or principles of Monsieur de Meaux's Book.

Vindicat.
pag. 2.

I do not remember I have any where in express terms charged Monsieur de Meaux with prevaricating the Doctrine of his Church in the latter Editions of his Book ; though others I know have done it. But however, if this be the greatest of those Calumnies I am guilty of, I am sure all that have ever lived among them, and seen their practices, and compared them with what he writes, will easily absolve me : and I shall hereafter shew that either Monsieur de Meaux has palliated, or else the greatest of their Authors have strangely perverted the Doctrine of the Church.

*As to the other part of the Accusation, that I should say that the Approbations were meer Artifices to deceive the World, it is not my Calumny, but the Vindicator's mistake. I never thought those Letters Monsieur de Meaux has published any authoritative Approbations of his Book at all ; Indeed in the place which he cites, I have said somewhat like it of the * Popes Brief, and am still of the same mind ; and till he shall*

Expos. of the
C. E. pag. 15.

* Of which see
more in the
Appendix.
n. 3. p. 120.

shall think fit to answer the reasons that induced me to believe so, he will hardly persuade me that this is a Calumny.

Vindicat.
pag. 3.

"But if I am so little satisfied with the Approbations of Monsieur de Meaux's Book, I should at least have had some more authentick testimonies of what I my self publish. And he thinks it wonderful, that my Book should have found such a reception as it did, only from my assuring the World that I had not palliated, nor prevaricated the Doctrine of the Church of England; but submitted it to her Censure; and the sight of an Imprimatur; when the Approbations of so many Learned Men, and even of the Pope himself, are not thought sufficient to secure Monsieur de Meaux's Treatise.

This indeed were somewhat, if the truth of the Exposition were on either side to be taken from the number of the Approvers, and not the nature of the Doctrine. If Monsieur de Meaux has really palliated the Doctrine of the Church of Rome, 'tis not any number of Approbations that will be able to render him a faithful Expositor. If my Exposition be conformable to the Doctrine of the Church of England; (and if not, let him shew us the prevarications;) the want of a few Letters can at most argue only my interest not to have been so great as his, or my Vanity less; but will not render the Exposition ever the more unfaithful. And though an Imprimatur be all the Authority that is usual with us on such Occasions, yet the Vindicator may believe, by the reception he acknowledges the Book to have had, that it would have been no difficult matter to have obtain'd other Subscriptions than that of the Reverend Person

The Preface.

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son who Licensed it; and if that will be any Satisfaction to him, I do assure him, it has been approved by several other Persons but little inferiour, whether in Authority or Reputation, to any Monsieur de Meaux has prefix'd to his Exposition.

For what remains of my Preface, two things there are which he supposes worthy his Animadversion: One, that "whereas I accuse Cardinal Capisucchi to have contradicted the Doctrine of the Exposition, we must take notice, that the Bishop of Condom's intention was not to meddle with Scholastic Tenets, but purely to deliver that Doctrine of the Church, which was necessarily and universally receiv'd; whereas Cardinal Capisucchi being obliged to no such strictness, would not, it may be, contradict the problematical niceties of those Schools in which he had been Educated.

It is the Catholic distinction of this Author throughout his whole Vindication, if any thing be alledged contrary to his liking, that it is presently a Scholastic Tenet, and not the necessary and universally to be receiv'd Doctrine of the Church. But that we may, if possible, discern what is the Doctrine, and what the Scholastic Tenet in the present case, we will take only what at first sight offers it self, viz. That Cardinal Capisucchi do's positively affirm, † "That a Divine worship may be paid to Images, upon the account of the thing which they represent; and that this Doctrine was never doubted of in the Church, nor deny'd by the Council of Trent.

Vindicat.
Pag. 17.

† To satisfy the Vindicator what the Cardinal's words are, I will give them at length. Ex his constat & in concilio Nicæno Secundo, & in Tridentino, aliisque, Latram durat Idololatricam Sacris imaginibus denegari, quæ-

tem Gentiles Imaginibus exhibent, ac proinde Latram illam interdicti quæ Imaginibus in seip-
sis & propter ipsas exhibentur, quæque Imagines seu Numina aut Divinitatem continentia more
Gentilium colantur; ac hujusmodi enim Latram controversa erat cum Judæis & Hæreticis, quæ
hic ratione nos Imagines colere asserebant. Caterum de Latram illa quæ Imaginibus S. Tri-
nitatis, & missi D. aut Sacramissima Crucis exhibetur, ratione rei per eas representate, & qua-
tenus eas se representati videntur sunt. in esse representati, nullatenus diuinitatem Imaginibus tri-
buit aut supponit, nulla unquam fuit aut esse potuit Controversia. Art. 8. p. 647.

D

Does

*Monsieur de
Meaux's Ex-
pos. pag. 8.*

*Vindicat.
pag. 19.*

Does Monsieur de Meaux allow of this? Does he tells us that a Divine Worship may upon any account be paid to an Image? Or rather does he not plainly insinuate that he can hardly allow the Image any honour at all; "We do not, says he, so much honour the "Image of an Apostle or Martyr, as the Apostle "or Martyr in presence of the Image. Let us then lay aside the barbarous distinctions by which he would excuse a foul Idolatry; Be it a School nicety, or whatever you will else, "Whether the representative Image as representative, be representatively one "and the same with the thing represented: Our Question without this Gibberish is plain and intelligible; Whether, upon any account whatsoever, the Image of our Saviour or the Holy Cross be to be worshipped with Divine Worship? This the Cardinal affirms; and this if Monsieur de Meaux does allow, let him speak it out without mincing; If not, 'tis plain for all the pretences of a Scholastic nicety, that they differ in the Exposition of a very material point of the Doctrine of the Roman Church.

*Vindicat.
R. 16, 17, 19.*

The other thing which the Vindicator thinks fit to take notice of in my Preface, is the Consequence which I draw from this, and some other instances of the like kind, viz. "That the Papists think it lawful to set their hands to, and approve those Books, "whose Principles and Doctrine they dislike.

In Answer to which, he again distinguishes between Scholastic Tenets, and matters of Faith: and then tells us, "Every one knows that the Doctrines of "a Church or matters of Faith, being Tenets necessarily and universally received, ought upon "no account to be dissembled or disguised; but as "for Scholastic Opinions, we see not only one Nation commanding one thing to be taught, and "another

The Preface.

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“another the quite contrary; but even one University against another in the same Country, &c.

But if I mistake not, this is not to answer my Conclusion, but to start a new Question. The Point proposed was, not whether in matters that are not of Faith, Men may not hold different Opinions, and yet live still in the same common Church; whereof there can be no doubt, but it was a Conclusion drawn from plain matter of fact, viz. That those of the Church of Rome think it lawful to set their hands to, and approve those Books whose principles they dislike. This the Instances I have brought shew plainly they do; If they know it to be false, and yet do it, they condemn themselves; If they think otherwise, then they believe it to be lawful; which is all I affirm'd, and to which the Vindicator has answered never a word.

There is yet one thing more remaining before I close this; and that is the remark the Vindicator has made upon the passages collected by me out of Monsieur de Meaux's first Edition, which have either been altered or omitted in the following Impressions: viz.

Vindicator
Pag. 20.

“That the Bishop in that Edition had been so far
“from proposing the Doctrine of the Church of
“Rome, loosely and favourably, as I pretend; that on
“the contrary he rather proposed it with too much
“strictness: *In a word*, that he had been so far
“from perverting the Doctrine of the Church, that
“I was not able to propose one Doctrine so perverted, without a forced interpretation of my own,
“according to my wonted way of turning all
“things to a wrong intention.

As to the first of which, no one even charged the Bishop with proposing the Doctrine of the Church of Rome loosely and favourably in every point. We know well enough that in some, he has kept to the

plain Doctrine of his Church, as in that of the Eucharist: in others proposed it rather with too much strictness, as in the case of Infants dying unbaptized: All we say is, that in some other Articles, such as the Invocation of Saints, Worshipping of Images, Sacrifice of the Mass, &c. he had expounded it more loosely and favourably than he ought to have done; and that without any gloss or interpretation of mine to turn things to a wrong intention.

Collect. n. 5.

Does not the Church of Rome lay any Obligation on particular persons to joyn with her in the Invocation of Saints? Does she condemn those only who refuse it out of Contempt, and with a spirit of dissention and revolt? This Monsieur de Meaux once affirmed, and I think there needs no comment to shew, that this is to palliate the Doctrine of their Church.

Ibid. n. 6.

Has the Church of Rome ascribed no other vertue to Images, than to excite in us the remembrance of those they represent? Is that all the use they make of them? Do they not so much honour the Image of an Apostle or Martyr, as the Apostle or Martyr in presence of the Image? Or rather, did not Monsieur de Meaux here also mollifie the known Doctrine and practice of his Church?

Ibid. n. 12.

In a word: Is the Church of Rome contented to teach only that the Mass may very reasonably be called a Sacrifice? Is that Exposition reconcileable to what we now read in him, "That there is nothing wanting to make it a true Sacrifice. May I not here at least, without my wonted way of turning all things to a wrong intention, beg leave to say, that either Monsieur de Meaux palliated the Doctrine of his Church in that, or he has otherwise perverted it in this?"

Had

Had Monsieur de Meaux only retrenched or altered some things in his Book, for the greater exactness of the Method or neatness of Stile; he must have been a very peevish Adversary indeed, that would have pretended to censure him for that. But to change not only the words but Doctrine too; to give us one Exposition of it in one Edition, and a quite contrary in another, this I think may, if not be represented as a heinous crime, yet at least deserve a remark; and let the Vindicator do what he can, will I doubt make the Author pass with all indifferent persons, for such as yet I had never represented him, had not he himself first made the dilemma, viz. "One that either did not sufficiently understand the Doctrine of his Church, or that had not sincerity enough to expound it aright.

Vindicat.
Pag. 21. 22.

M. de M's
Advert. p. 2.

I should now pass to the consideration of those Exceptions that have been made against what I have advanced in my Book it self; but before I do this, it will be requisite that I take notice of those directions; the Vindicator has thought fit to give me in his Postscript, in order thereunto.

And here, not to deceive either his, or the Reader's expectation; I must beg leave to excuse my self from entering any farther into dispute with the Bishop of Condom, than I have already done. I never designed a direct answer to his Book; and the reflections I have made upon it in my former Treatise, were more to clear the Doctrine of the Church of England, than to argue against what he offered in behalf of the Romish Faith. This has been the undertaking of another Pen, from whom the Vindicator I suppose may expect, what is reasonably enough refused by me.

Vindicat.
pag. 120, 121.

" But.

Vindicat.
pag. 121.

Id.

"But for the other part of his desire, that I would take the pains to peruse my self the Authors cited by me, and not transcribe Quotations, nor take up things by halves; I have been so scrupulous in observing it, that I doubt I shall receive but little thanks from himself for it. It cannot be deny'd but that there have been faults enough committed on both sides for want of this care, and I do not desire to add to the number. "I have done my best to take nothing of them without a serious Examination of their sense, and a sincere application of it to the point in Question. How far I have attain'd this I must leave it to others to judge; but for the rest, the truth of my Citations, I have been so cautious in them, that allowing only for the Errata's of the Press, I desire no favour if I am found faulty in that.

I should indeed stand in need of a large Apology to those, into whose hands these Papers may chance to fall, that I have in many places run them out into so great a length: But the Accusation that has been brought against me for want of doing this before, how unjust soever it be, has oblig'd me to this Caution now; and they are so ordered as to be no hindrance to those that are minded to pass them by.

Vindicat.
pag. 122.

This benefit at least I shall attain by them, with those who please to compare them with what the Vindicator alleges; that they will find he might have spared himself the troublesome, and ungentle Office indeed of undertaking what he could not effect, "to demonstrate to the World the unsincerity which I have shewn in my Quotations, and the falsifications of them; His endeavours wherein have been so very unsuccessful, that I know not whether himself or his Religion will suffer more by the weakness of his attempt.

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THE

THE
EXPOSITION
OF THE
Doctrine of the Church of *England*,
Vindicated, &c.

ARTICLE I.

Introduction.

HE that accuses another of great and heinous crimes, ought to take all prudent care not to be guilty himself of these faults which he condemns in others. Had the *Author* of the *Vindication* thought fit to govern himself by this rule, he would have spared a great part of that *odious Character* he has been pleased to draw of me, in the beginning of this *Article*. But it is not my business to recriminate, nor need I fly to such arts for my justification. Only as to the advantage he proposes to himself from these endeavours, *viz.* to shew that all those Books to which an Imprimatur is prefix'd, will not hereafter be concluded free from Error; He needed not sure have taken such pains for that: For I believe no one before him ever imagined that a permission to print a Book, was a mark of its Infalibility; "Nor that every nameless Author, who professes

Vindicat.
pag. 22.

Vindicat.
pag. 22.

"*esses to be sincere, should pass for an Oracle.* It is not to be doubted but that *faults* there might have been in my Book, for all that *privilege*; though the *Vindicator* has had the ill fortune to miss the most of them. And for ought he has proved to the contrary, I believe it will in the end appear, that an *Imprimatur Car. Alston*, is at least as good a mark of *Infallibility* as a *Permissu Superiorum*; and a *Church of England Expositor*, as fit to pass for an Oracle, as a *Popish Vindicator*.

Vindicat.
pag. 23.

But *Calumny* and *Unfincerity* are now the *Catholic cry*: And to make it good against me, I am charged in this one *Article* to have been guilty of both. "*My Introduction is Calumny in a high degree, and my State of the Question, drawn from thence, as unsincere.*"

"*I tell them, he says, of adoring Men and Women, Crosses, Images, and Reliques; of setting up their own Merits, and making other propitiatory sacrifices for sin than that of the Cross: And that these are all contrary to their pretended principles, that Religions worship is due to God only; That we are to be saved only by Christ's Merits, and that the death of Christ was a perfect sacrifice.* The *Logick* of which he is content to own, that the *Consequence* is good, but the *Accusation*, he says, is false, and the charge, *Calumnious*."

But if in the following *Articles* it be made appear, that *their own Authors* do allow of all this: If they do give a *divine Worship* to the *Blessed Virgin* and *Saints departed*; If their very *Missal* and *Pontifical* do command them to adore the *Cross*; If it appear that their *Council of Trent* damns all those who deny the *Mass* to be a *propitiatory sacrifice for the sins of the Dead and Living*, and yet cannot say it is the very same with that of the *Cross*:

Cross: If, finally, their greatest Writers do allow a *Merit of Condignity*, and that not as a *Scholastick Tenet*, but as the *Doctrine of their Church*, and agreeable to the *intention of their Council* they so much talk of; Then I hope the *premises* may be as clear of the *Calumny* they are charged with, as my *inference* is allow'd to be just, for the *consequence* I would establish.

In the mean time, pass we on to the *state of the Question*, which I propose in these terms; Expos. p. 5.
 "That we who have been so often charged by the
 "Church of Rome as *Innovators in Religion*, are
 "at last by their own confession allow'd to hold the
 "antient and undoubted foundation of the Christian
 "Faith; And that the *Question* therefore between
 "us is not, Whether what we hold, be true?
 "But whether those things which the Roman Church
 "has added as *superstructures* to it and which as such
 "we reject, be not so far from being necessary *Ar-*
 "ticles of Religion, as they pretend, that they do
 "indeed overthrow that truth which is on both sides
 "allowed to be divine, and upon that account ought
 "to be forsaken by them?"

"This the *Vindicator* says, is to state the *Que-* Vindicat.
Pag. 24.
 "stion after a new Mode, and represent them as con-
 "sistent to it. Let us see therefore what the Old
 way of stating it is, and wherein the *insincerity* he
 charges me with, consists.

The true state of the *Question* betwixt us, he Ibid. p. 25.
 says, is, "Whether the *Protestants* or *Papists* do in-
 "novate? The *Protestants* in refusing to believe
 "those *Doctrines* which the Church of Rome pro-
 "fesses to have received with the grounds of *Chri-*
 "stianity, or the *Papists* in maintaining their pos-
 "session: And the dispute is, Whether Roman Ca-
 tholicks

Ibid. p. 26.

“*tholicks ought to maintain their possession, for*
 “*which, he lays, many Protestants themselves grant*
 “*they have a prescription of above 1000 Tears?*
 “*Or whether the Authorities brought by Protestants*
 “*against the Roman Catholick Doctrine be so weigh-*
 “*ty, that every Roman Catholick is obliged to*
 “*renounce the communion of that Church in which*
 “*he was bred up, and quit his prescription and*
 “*possession.*”

In all which the only difference that I can find is this ; That He presumes for his Church in the state of the *Question*, I for mine : I suppose the *points* in *Controversie* to be *Superstructures* which they have added to the *Faith* ; He, that they are *Doctrines received with the grounds of Christianity*. In short, the point we both put upon the *issue* is precisely the same ; viz. *Whether the Roman Catholicks ought to maintain their possessions of these Doctrines, or to quit them as Erroneous? Whether Protestants to embrace the belief and practice of them as true and lawful, or to continue, as they are, separate from the Roman Communion upon the account of them?*

See his Ex-
 pos. §. 2. p. 2.

But where then is my *unsincerity*? In this I suppose, that I seem to insinuate as if the *Roman Church* granted that we held the *ancient and undoubted foundation of the Christian Faith*. What others of that *Communion* will grant, I cannot tell ; but whoso shall please to consider *Monsieur de Meaux's* arguing from *Monsieur Daille's* concessions as to this Point, will find it clear enough that he did ; if the *Foundation* consists of *Fundamental Articles*, and that we are on both sides agreed in these, as his discourse manifestly implies. But the *Vindicator*, jealous for the *Authority* of his Church, and to have whatever she proposes

Introduction.

5

poses pass for *Fundamental*, confesses that we do indeed hold a *part*, but not all those *Articles* that are *Fundamental*. This therefore we must put upon the issue, in which we shall not doubt to shew them, that those *Articles* their *Church* has added, are so far from being *Fundamental Truths*, that indeed they are *no Truths at all*; but do by *evident* and *undoubted consequence*, as I before said, and as the *Vindicator* himself confesses, destroy those *Truths* that are on both sides agreed to be *Fundamental*.

Vindicator Pag.
23.

But if I have not mistaken the *Question* between the *Papists* and *Protestants*, I am sure the *Vindicator* has that between *Him* and *Me*. "He tells us our present *Question*, which we are to examine in the following *Articles*, is, *Whether* "Monsieur de Meaux has faithfully proposed the "sense of the Church declared in the Council of "Trent? And thereupon asks me, *What it do's* "avail me to tell them, *That I will in the following* "Articles endeavour to give a clear and free Account of what we can approve, and what we dislike "in their *Doctrine*? To which I reply, That it avails very much to the end I propounded in my Book, viz. To give a true "*Exposition of the* "*Doctrine of the Church of England in the several Points proposed by Monsieur de Meaux*. So that in reality the *Question* between us is this, Not whether *Monsieur de Meaux* has given a true *Exposition* of the *Doctrine of the Church of Rome*, which it has been the business of others to examine; but whether I have given a just account of the *Doctrine* of the *Church of England*. This was what I undertook to do, and what this *Author* ought, if he could, to have shewn I had not done.

Vindicator.
pag. 26.

A R T.

ARTICLE II.

That Religious Worship is terminated only in God.

IN this *Article* I am but little concern'd. The *Vindicator* states the Case, what 'tis they mean by *Religious honour being terminated only in God*. He distinguishes between what they pay *Him*, and what they give to the *Saints*; how truly, or to what purpose, it is not my business to examine. Those who desire to be satisfied in it, may find a sufficient Account in several late Treatises written purposely against this part of *Monsieur de Meaux's Exposition*; and I shall not repeat what is so fully and clearly established there.

ARTICLE III.

Invocation of Saints.

I Might well have pass'd over this *Point* altogether, which has been so learnedly and fully managed, but very lately, in a particular † Discourse on this Subject. Yet since the *Vindicator* desires to know what Authority I have for my *Assertion*, "That the *Addresses* which *Monsieur Daillé* allows to have been used by the *Fathers* of the fourth *Century*, were rather *innocent wishes* and *rhetorical flights*, than *direct Prayers*; but especially for that *Accusation* which he says I bring against them, viz. *That they did herein begin to de-*
"part

† Discourse concerning the Worship of the B. Virgin and the Saints, in Answer to Monsieur de Meaux's Appeal to the fourth Age.

Vindicat.
Pag. 29.

"part from the Practice and Tradition of those before them, I am content to give him that satisfaction.

For the First then: That Monsieur Daillé himself look'd upon them as no other than such *Addresses* as I have characterized, because * *Monsieur de Meaux* has represented him as if he allow'd that the custom of *praying to Saints* was *establish'd in the Church in the fourth Century*; I then cited his *Opinion* to the contrary, and have now subjoin'd it in his own words †.

* *Expos. Monsieur de Meaux, pag. 4. §. 3.*
It will not be unuseful to take notice how those of the P. Re-

formation begin to acknowledge, that the custom of *Praying to Saints* was *established even in the fourth Age of the Church*. *Monsieur Daillé* grants thus much in that Book he publish'd against the *Tradition of the Latin Church*, about the *Object of Religious Worship*. † *Monsieur Daillé's* words are these: *Neque eum à verò longè aberraturum puto, qui dixerit hanc fuisse apud Christianos primam ad Sanctos invocandos gradum, cum calefacti atque invadentes rerum præclarè ab his gestarum meditatione, prædicatione, atque exaggeratione animi, ad eos denique Invocandos prærumperent. Certè que de 4^o Seculo prima hujus Invocationis afferuntur Exempla, ea sèrè sint hujus generis. Ex Encomiasticis quorundam disertissimorum & Eruditiorum Seculari florentissimorum hominum in Sanctos Orationibus desumpta, Gregorii Nazianzeni in Cyprianum; in Athanasium, in Basilium; Gregorii Nysseni in Theodorum, quiambo & sèd jam præcipiti seculo celebres habebantur, &c. Adv. Lat. Tradit. de cultus relig. Objecto, l. 3. c. 18. pag. 454.*

Secondly: That these *Addresses* were really of this kind, the several passages that are usually brought from these *Fathers*, plainly shew: And both the * *Examples* I gave, and the *differences* I assigned, do abundantly prove it:

* The *Examples* I gave were from

Greg. Naz. and they are these: 1. *Invectiv. in Julian.* pag. 2. He thus bespeaks *Constantine*. * *Αὐτὸς ὃς ἡμεῖς ποιεῖμεν εὐχαριστίας σου, (οἱ τοῖς αἰσθητοῖς) ὅπου τοῖς ἀπὸ τοῦ βασιλέως ἀφ᾽ ἡμῶν ἐστὶν ἀκούειν.* 2dly. *Orat. 1. in Gorgon.* p. 189. l. D. He thus addresses to his Sister, *οἱ δὲ πρὸς οὐκ ἐστὶν ἡμετέρων ἐστὶν ἀκούειν, καὶ τὸ τοῦ αἰσθητοῦ σου καὶ ἐστὶν ἡμετέρων ἐστὶν ἀκούειν.* 3dly. *Ὁ ἰσχυρὸς καὶ ὁ ἀντιπρὸς ἀκούειν ἀκούειν ἀκούειν ἀκούειν.*

That they could not have allow'd of such an *Invocation* as is now practised in the Church of Rome, I proved from this plain *Argument*, " * That they " *believed that the Saints departed, were not admitted* " *to the sight of God immediately upon their decease*;

* The opinion that the souls of just

" and

men do not go straight to Heaven, seems to owe its rise to the Verses of the

“and therefore, by the Papists own † Confession, ought to have believed that they could not be pray’d to. To all which the *Vindicator* is pleased to return never a word.

Sibylls; which being very ancient (within 140 years after Christ) and by the most primitive Fathers taken for *Ambrosius*, drew the whole stream of the Writers of those times into the same mistake. *Blondel* in his Book of the *Sibylline Oracles* affirms l. 2. c. 9. p. 103. That all the Authors we have left us of the Second, and as far as the middle of the Third Age, were of that Opinion: And adds that even in the following Ages many of those very men *Monsieur de Meaux* has alledged for the Invocation of Saints, were involved very far in the same Error; viz. S. Basil, Ambrose, Chrysostom and S. Augustine. This is yet more fully shewn by *Monsieur Daillé* in his Book de Cult. rel. Obj. l. 3. c. 22. p. 474. & seq. and in another of his Books de Penit. & Satisfact. where to the Fathers last mentioned He adds S. Jerome l. 5. cap. 4. 5, 6. All which *Sixtus Senensis* himself confirms, Bibl. l. 6. annot. 345. p. 569. and particularly as to the Fathers in question, S. Ambrose, S. Chrysostom, S. Augustine. p. 571, 572.

† *Bellarmin. de Sanct. beat. l. 1. c. 19. p. 2044. l. D. Not. est; quia ante Christi adventum Sancti qui moriebantur non intrabant in Cœlum, nec Deum videbant, nec cognoscere poterant ordinari preces supplicantium, ideo non fuisse consuetum in T. V. ut discessit S. Abraham Ora pro me. See again c. 20. p. 2060. l. B. Sect. atque ex his duabus, collat. cum pag. 2059. l. D. Sect. alii dicunt. The same is Suarez’s Opinion T. 2. in 3. D. Th. disp. 42. Sect. 1. p. 435. col. 1. l. E. Quod autem aliquis dixerit oraverit Sanctos defunctos ut se adjuvant, vel pro se orarent, nusquam legimus. Hic enim modus Orandi est proprius legis Gratiæ, in quosdam videntes Deum possunt etiam in Eo videndi Orationes que ad ipsos fundantur. And thus the common Doctrine of their Writers.*

In short, That the Fathers of the fourth Century did herein begin to depart from the Practice and Tradition of the Ages before them, I proved

† This I before chal-
leng’d the
Answer to
do, and he
has not at-
tempted it.

“† That they are not able to produce any one instance of the three first Centuries of any such Invocation; but rather have * been forced to confess that nothing of that kind was to be found among

Bellarmin has but two within the first 300 Years. One of *Irenæus* misinterpreted, and one of *Hilary*, as little to the purpose. *De Sanct. beat. l. 1. c. 19. p. 2047, 2048.*

* So Cardinal *Perron* himself *Repl. à la resp. du Roy de la grande Bretagne, liv. 5. cap. 11, 19.* Where he is forced to *Monsieur de Meaux*’s Shift of concluding from the following Ages what he could not prove from the preceding; and at last to confess freely, p. 1009. *Quant aux Auteurs plus proches du siècle Apostolique, des quels la persécution nous a ravés la plupart des écrits, encore qu’il ne s’y trouve pas des Vestiges de cette coutume — il suffit — qu’il ne se trouve rien en leurs Ecrits de repugnant à l’Eglise de 4. premiers Conciles, pour ce regard.* Which is no more than *Monsieur de Meaux* himself insinuates, where to this very Assertion of *Monsieur Daillé*’s I have made use of, he has only this to say, That ’tis not likely that *Monsieur Daillé* should at this distance understand the sentiments of the Fathers of the first three Centuries better than those of the next Age did, *Expos. Sect. 3. p. 4.* All which he allow’d in express terms in his suppressed Edition. See my *Collect. n. 3. p. xxiii.*

them

Invocation of Saints.

them. Besides that the ^{of many} *Maxims* of those ^{of this 4th Cent} *Fathers* concerning † *Prayer* were such, as are utterly repugnant † I shall mention but two ;
to such an Invocation. 1st, That they constantly de-

fined *Prayer*, as due to God only: Πρωτον, ἀποστρέφει ὁ Θεὸς τὴν προσευχὴν οἱς δεδωκεν, says Basil. Θεὸν οὐκ ἔστιν, Greg. Nyssen. διαλέξαι τοὺς καὶ δεδωκεν, Chrysostom. ἀποστρέφει ὁ Θεὸς δεῦν, Damascen &c. And, 2^{dly}, That it was the great *Argument* used by S. Athanasius, and the other Fathers of these Times, to prove our *Saviour* to be God, that he was prayed to.

These were the *Arguments* I then offer'd; to which the *Vindicator* would have done more justly to have try'd if he could have made some Reply, than after all this to cry out, as if nothing had been said, "What Authority does he bring for his Assertion?" *Vindicat. p. 29.*
"By what Authority does he condemn these Prayers, these innocent Wishes and holy Raptures, as he calls them, as fond things, vainly invented? &c.

And now that I have satisfied his demand, may I in my turn ask him, Where it is that I condemn those innocent Wishes, and holy Raptures, of these Fathers, as fond things, vainly invented? That I do, with our Church, censure their *Invocation of Saints* as such, is confess'd ; but that I pretend to pass any judgment at all upon these *holy Men*, is false ; nor was it any way necessary that I should do it.

As for the *Authority* he requires for our refusal *Vindicat. p. 30.* of this *Invocation*, it were very easy to shew it, had I nothing to do but to repeat things, that have been so often said already, that the World grows weary of them ; and is abundantly satisfied that they have nothing to reply to them. Every Text of Scripture that appropriates Divine Worship to God alone, is a demonstration against them ; and that one Passage of St. Paul, Rom. 10. 14. How shall they call upon him

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in whom they have not believed? were not Men willing to be contentious, might end the *Controversy*. And for the *Antiquity* which he speaks of, What can be more ridiculous, than to pretend *prescription* for that which has not the least *foundation*, neither in *Holy Writ*, nor *Primitive Christianity*; of which not one Instance appears for the first three hundred Years after *Christ*, but much to the contrary.

He that desires a fuller satisfaction in these Points, may please to recur to that excellent *Treatise* I before mention'd, and which may well excuse me that I say no more about it. Only because this was one of the Points, in which I promised to shew, that they do adore Men and Women by such an *Invocation* as cannot possibly belong to any but God only; and that they make the *Merits* of their *Saints* to run parallel with the *Merits* of *Christ*, insomuch as for their *Merits*, to desire that their very *Sacrifices* may be accepted, and their *Sacraments* be available to them; I will subjoin a short *Specimen* of every one of these out of their *Publick Rituals*, to shew that there was neither *Falshood* nor *Calumny* in my *Accusation* of them.

Appendix to A. R. T. C. III.

A Specimen of the Church of Rome's Service to Saints, taken out of their Publick Liturgies.

AS to the Prayers they make to them; we find them thus addressing to the *Blessed Virgin*:

1. *We fly to thy Protection, O Holy Mother of God, despise not our Prayers which we make to thee in our Necessities, but deliver us from all Dangers, O Ever-glorious and Blessed Virgin.* Offic. B. V. p. 84. And in one of their *Antiphona's*; 2. *Wonsafe me that I may be worthy to praise thee, O Sacred Virgin; Grant me strength and Power against thine Enemies.* Ibid. p. 103. 3. They desire her conjunctly with our Saviour, to bless them. Ibid. p. 105. And in their 4. *Hymns*, they address to her in the most formal manner; that she would *help them that fall*; that she would *have pity upon Sinners*; 5. that she would *protect them against the Enemy*, and *receive them at the Hour of Death*. I shall add only one Prayer more, part of which I before mention'd, and will

1. Sub tuum
praesidium con-
fugimus S. Dei
Genetrix; no-
stras depreca-
tiones ne de-
spicias in ne-
cessitatibus, sed
a periculis
cunctis libera
nos semper
Virgo gloriosa
& benedicta.
2. Dignare me
laudare Te.
Virgo Sacra-
ta; Da mihi
Virtutem con-
tra hostes tu-
os.

medicatrix Virgo Maria.

4. Alma Redemptoris Mater, quae pervia Coeli Porta manes, & stella maris, succurre cadenti Surgere qui curat populo; tu quae genuisti Naturâ mirante tuum Sanctum Genitorem, Virgo prius ac posterius, Gabrielis ab Ore Sumens illud Ave; Peccatorum miserere. Offic. B. V. p. 122.

5. Maria Mater gratiae, Mater misericordiae, Tu nos ab hoste protege, & horâ mortis suscipe. Ib. p. 123.

¶ *Bellarmin.* l. 1. now repeat it, because || Cardinal *Bellarmin*, and de Sanct. beat. some others are so ashamed of it, as totally to deny. c. 16. p. 2036. they have any such Prayer, 6. O Happy Mother, expiating our Sins, By the right of a Mother COMMAND our Redeemer. Grant us the——of Faith, Grant us the good Works of Salvation; Grant us in the End of our Lives that we may die well.

Quintò ibidem dicit, nos rogare Virginem ut filium Jubat facere quod petimus. At quis nostrum hoc dicit? Cur non probat ullo exemplo? I before observed that *Cassander* owns the Prayer, Consult. Art. 21. And *Monsieur Daille* assures us, that in the *Missal* printed at *Paris* but in the Year 1634. in libr. Extrem. p. 81. It is still extant in these words; 6. O felix Puerpera, nostra pians sceleris, Jure Matris IMPERA REDEMPTORI. Da fidei fœdera, Da salutis Opera, Da in vitæ vesperâ Benè mori. And indeed however scrupulous *Bellarmin* is of this Matter, yet others among them make no doubt to say, that she does not only intreat her Son as a Suppliant, but COMMAND him as a Mother. So *Peter Damian*, Sermon. 1. de Nat. Mariæ, speaking to the Virgin, tells her, Accedis ante aureum illud humanæ reconciliationis Altare, non solum rogans sed IMPERANS. For so Father *Crafft*, who both cites and approves it, translates the Passage; Thou comest before the Golden Altar of our Reconciliation, not only as a Servant that Prays, but as a Mother that COMMANDS. And *Albertus Magnus*, Sermon. 2. de laud. Virg. Pro salute famulantium sibi, non solum potest filio supplicare, sed etiam potest Authoritate Maternâ eidem IMPERARE. That for the Salvation of those that serve Her, the Virgin cannot only Intreat Her Son, but by the Authority of a Mother can COMMAND Him. This Father *Crafft* proves from more of the like stuff, in his 1. Part. Traict. 1. Qu. 8. p. 60, 61. concluding the whole with this admirable Sentence; “Eadem potestas est Matris & Filii, quæ ab omni potente Filio omnipotens facta est: The Power of the Mother and the Son is the same, who by her OMNIPOTENT Son, is made her self O MNIPOTENT.

This is the last French Divinity, approved by the Society of the *Jesuits*, published with the King's Permission; and espoused at a venture by *Monsieur de Meaux* in his Epistle.

Nor is it the Blessed Virgin only to whom they thus address: The Prayer to St. John is in the same strain: 7. “That he would loose the Guilt of their polluted Lips, that the Tongues of his Servants might sound out his Praise. And in general, thus they address to

7. Ut queant
laxis resonare
fibris, Mira
gestorum fa-
muli tuorum,
Solve polluti labii reatum, Sanctis Johannes.

Of the Church of Rome's Service to Saints.

13

the Apostles and Evangelists: "8 O ye just Judges,
 "and true Lights of the World, we pray unto you with
 "the Requests of our Hearts; That you would hear the
 "Prayers of your Suppliants. Te, that by your Word
 "shut and open Heaven, We beseech you deliver us, by
 "your Command, from all our Sins. You, to whose
 "Command is subjected the Health and Sicknes of all
 "Men, Heal us who are sick in our Manners, and restore
 "us to Vertue; that so when in the end of the World
 "Christ the Judge shall come, He may make us partakers
 "of Everlasting Joy.

8 Vos sancti
 iusti Iudices &
 vera mundi lu-
 mina, vobis pre-
 camur cordium,
 audire preces
 supplicum. Qui
 Cœlum verbo
 clauditis, se-
 rasq; ejus sol-
 vitis, Nos à
 peccatis omnibus
 solvite Jussu
 quesumus. Quo-
 rum præcepto
 subditur salus

& languor omnium, Sanate Ægros moribus, Nos reddentes Virtutibus. Ut cum iudex advenierit
 Christus in fine sæculi, Nos sempiterni gaudii, Faciat esse compotes. ibid. p. 497.

For the next Point, the Merits of their Saints,
 'twere infinite to repeat the Prayers they make of this
 kind. I will subjoyn two or three. In the Feast of
 St. Nicholas, Dec. 6th: 9 O God who hast adorned thy
 Bishop, St. Nicholas, with innumerable Miracles, grant
 we beseech thee, that by his Merits and Prayers, we may
 be delivered from the Fire of Hell. Offic. B. Virg. p.
 561. And many there are of this nature all along
 their Office.

9 Deus qui B.
 Nicolaum Pon-
 tificem inna-
 meris decora-
 sti miraculis,
 tribue quæsu-
 mus ut ejus
 Meritis & Pre-
 cibus à Gehen-
 næ incendiis
 liberemur.

But since the main question is about their recom-
 mending to God their Offerings, and Sacraments, by
 the Merits of their Saints; we will see that too.
 And for an instance of these we need go no farther
 than their very first Saint, 10 St. Andrew, to whom
 in their Secretum they thus address. "We beseech thee,
 "O Lord, that the Holy Prayer of the Blessed Apostle,
 "St. Andrew, may procure thy Favour to our Sacrifice;
 "that as it is solemnly offer'd in his Honour, so it may
 "be rendred acceptable by his Merits, through our Lord.
 He that shall survey the following Festivals, will
 find

10 Sacrifici-
 um nostrum
 tibi Domine
 quæsumus B.
 Andrei Apostoli
 precatio sancta
 conciliet, ut in
 ejus honore
 solemniter ex-
 hibetur Ejus
 Meritis effici-
 tur acceptum.
 Per. Missale
 Rom. Fest. Nov.
 p. 513.

11 Ut hæc
Munera tibi
Domine ac-
cepta sint S.
Bathildis ob-
tinuit Merita;
quæ seipsam
tibi hostiam
vivam, sanctam
& beneplacen-

tem exhibuit. 12 Præsent nobis quæsumus sumpta Sacramenta præsidium salutare, & interve-
nientibus B. Martini Confessoris tui atq; Pontificis Meritis ab omnibus nos absolvant peccatis.
See Missale in usum Sarum fol. 9. & 68. in Fest. Nov.

find either the *Secretum*, or *Post-communia*, to run in the same strain: I shall instance only in the Saints I formerly mentioned. "11 Let the Merits of St. Bathildis, O Lord, prevail, that our Gifts may be accepted by thee: 12 Let the Sacraments which we have received, we beseech thee, be our saving Defence, and through the Merits of thy Blessed Martyr, St. Martin interposing, absolve us from all Sin.

Such is their *Service* of the *Saints*; How agreeable to that Duty we owe to God, or to the very pretences of *Monsieur de Meaux*, and the *Vindicator*, let the World judge.

ARTICLE IV.

Images and Reliques.

Vindicator. p. 31.

IN this *Article* the *Vindicator* takes notice, and that truly, of my complaining that the approved Doctrine of their most reputed Writers, should so much contradict what *Monsieur de Meaux* would have us think is their only design in that Service. He tells us that properly speaking, according to the Bishop of Meaux's sense, and that of the Council; The Image of the Cross is to be lookt upon only as a representative, or memorative Sign, which is therefore apt to put us in mind of JESUS CHRIST, who suffered upon

Ibid. p. 32.

"upon the Cross for us; and the Honour which we there
 "shew, precisely speaking, and according to the Ecclesiasti-
 "cal Style, is not properly to the Cross, but to Jesus
 "Christ represented by that Cross.

To this I opposed the Doctrine of St. Thomas, and
 the Authority of their own Rituals, to shew that they
 "expressly adored the Cross of Christ, and not only
 "Jesus Christ represented by that Cross.

In answer to the former of which, the Doctrine of Vindicat. p. 38.
 "St. Thomas, he tells me, that he is not to maintain
 "every Opinion held by the Schools: That had I been
 "sincere, I ought to have taken notice of the reason
 "brought by St. Thomas, and his Followers; which
 "shews, that it is purely upon the account of Jesus Christ
 "represented, and not upon the account of the Cross it
 "self, that he allows Adoration to it. In short, He
 "concludes the Doctrine of St. Thomas to be in effect
 "the same with Monsieur de Meaux's Exposition, That
 "it is an Adoration of Jesus Christ represented by the
 "Crucifix, but not an Adoration of the Crucifix it self.
 "And the same is the account he gives of the Ponti-
 "fical, which he confesses admits of an Adoration in the
 "same sense.

For the business of the Pontifical, we shall see more
 particularly hereafter: In the mean time this short
 instance may serve to shew that his Destination is
 purely arbitrary. || In the Order of receiving an Em-
 perour, it is appointed, that if there be a Legat pre-
 sent, his Cross shall take the upper hand of the Em-
 perors Sword, because a Divine Worship is due to it.

Pontific. Ord.
 ad recip. proces-
 sionaliter Impe-
 rat. p. 205. col. 2
 si verò Legatus
 Apostolicus Im-
 peratorem reci-

peret, aut cum eo Urbem intraret, vel alias secum iret vel equitaret, ille qui Gladium Im-
 peratori præfert, & alius Crucem Legati portans simul ire debent. Crux Legati, Quia debetur ei La-
 tria, erit à dextris, & Gladius Imperatoris à sinistris.

† Thomas 3. p. q. 25. art. 4. *Utrum Crux Christi sit adoranda adoratio- ne LATRIÆ?* Concluf. Crux Christi in qua Christus cruci- fixus est, tum propter re- præsentatio- nem, tum propter mem- brorum Chri- sti contactum, LATRIA ADORANDA EST: Crucis verò Effigies in aliâ quâvis materiâ, prio- ri tantum ra- tione LATRIA ADORANDA EST. And in the body, Unde utroq; modo adoratur eadem adorations cum Christo, scil. ADORATIONE LATRIA.

† As to St. Thomas, he tells us only this, "That the Cross is not to be adored upon its own account, but either as it is the figure of Christ crucified, or be- cause it toucht his Members when he was crucified upon it: That the Wood of the true Cross is to be wor- shipped with Divine Adoration upon both these ac- counts, but any other Crucifix only upon the former. What does all this avail to the pretences of the Vin- dicator? It shews indeed St. Thomas's grounds for his Conclusion, but we are little concerned in them; nor was it any unsincerity in me not to transcribe all his Reveries. The Conclusion he makes is plain and positive, and neither to be reconciled with the Vindi- cator's Fancy, nor to be eluded by his Sophistry; That the CROSS of Christ is to be ADORED with DIVINE ADORATION. What his reason is, we matter not; sure we are, that no good one can be brought by him, or any body else, for it.

The next Argument I made use of was, That in the Office of the Benediction of a new Cross, there are several Passages which clearly shew, that they attribute such things to the Cross, as are directly contrary to Monsieur de Meaux's Pretences, "As that they who bow down before it, may find health both of Soul and Body by it.

This he cannot deny, but charges me with leaving out two words, that he says would have explain'd all, viz. Propter Deum, for the sake of God. It is very certain that I did leave out these words, as I did several others, I believe, as much to the purpose as these. But that I may shew how little reason there

was

was for my expressing them, and to convince the World how clearly this passage charges them with Adoring the Cross, I will now propose it in its full length.

In the form of consecrating a new Cross; First the Bishop makes several prayers; "† That God would bless this Wood of the Cross, that it may be a saving Remedy to Mankind; An Establishment of the Faith; for the Increase of good Works, and the Redemption of Souls; a Comfort and Protection against the cruel Darts of the Enemy.

Pontificatus
beneficentia
nova Crucis.
pag. 16 r. col. 2
† Rogamus Te
Domine patet
omnipotentis
semperne
Deus, ut dig-
neris benedi-
cere hoc lignum

Crucis tuæ, ut sit remedium salutare generi humano; sit subsidium fidei; honorum Operum profectus, & redemptio Animarum; sit solamen & protectio, & tutela contra seva jacula Inimicorum. Per.

After some other Prayers to the same purpose; the Bishop blesses the Incense, sprinkles the Cross with Holy Water, and incenses it; and then Consecrates it in these words:

"* Let this Wood be sanctified in the Name of the Father, and of the Son, and of the Holy † Ghost. Let the blessing of that Wood on which the members of our Saviour were banged, be in this present Wood; that as many as pray and bow down themselves [for God] before this Cross, may find health both of Soul and Body, through the same Jesus Christ.

* Ibid. p. 162.
col. 1.
Sanctificetur
istud lignum
in Nomine
Patris, &
Filiæ, & Spi-
ritus † Sancti:
Et benedictio
illius ligni in
quo sancta
membra salva-
toris suspen-
sa sunt, sit in isto

ligno, ut orantes inclinantesq; se [propter Deum] ante istam Crucem, invigilant Corporis & Animæ salutem: Per.

¶ Dum Pontifex facit ante CRUCEM, quibusdam verbis ADORAT & osculatur.

But if the Cross be of any Metal, or of precious Stone, instead of the former Prayer, the Bishop is

G

to

to say another : I shall transcribe only some part of it.

* Ut Sanctifi-
cis tibi hoc
signum Crucis
atque consecres :
— Illis ergo
manibus hanc
Crucem accipe,
quibus illam
amplexus es ;
& de sanctita-
te illius, hanc
sanctifica : &
sicuti per illam mundus expiatus est à reatu, ita offerentium sanctorum tuorum anima devotissima, bu-
jus CRUCIS merito, omni carens peccato. P. 162.

After a long preamble, they beseech God, * That he would sanctify to himself this Cross, and bless it ; That our Saviour Christ would embrace this Cross, [which they consecrate] as he did that [on which he suf- fered ;] and by the holiness of that, sanctify This : That as by that the World was redeemed from guilt, so the devout Souls who offer it, may by the Merits of this Cross be freed from all the Sins they have committed.

* Tum Ponti-
fex flexis ante
CRUCEM
genibus EAM
devotè ADO-
RAT, & oscu-
latur : Idem
faciunt qui-
cunq; alii vo-
luerint.

* Then the Bishop as before, Kneeling down before the CROSS, devoutly ADORES it, and kisses it.

I hope this length will not seem tedious to any who desire a true information of the Doctrine and Practice of the Roman Church in this Matter. And I shall leave it to any one to judge what benefit those two words I omitted, could have brought to excuse such foul and notorious Idolatry. For the rest of my Citations, he passes them over so triflingly, as plainly shews he had nothing to say to them ; " All the rest of his Expressions, says he, drawn from the Pon- tifical, are of the same nature ; either lame, or patch'd up from several places, and therefore if they make any thing against us, are not worthy our regarding.

Vindiciæ. p. 39.

• For Monsieur de Meaux, I shall only beg leave to remark this One thing ; that if the Church of Rome looks upon the Cross only as a memorative Sign ; to what End is all this Consecration ; so many Prayers shall I say, or rather magical Incantations ? And how comes

comes it to pass that a Cross, without all this ado, is not as fit to call to mind Jesus Christ who suffered upon the Cross, as after all this superstition, not to say any worse, in the dedication of it?

My third Argument to prove that they Adored the Cross, was from their Good Friday's Service: And here I am again accused for not giving All the words of the Church, and of adding somewhat that was not there, to make it speak my own sense. The words I cited are these, "Behold the Wood of the Cross, Come, let us Adore it. Whereas their Church intends not that we should Adore it, i. e. The Cross; but come, Let us Adore, i. e. The Saviour of the World that hung upon it.

To judge aright of this Cavil, and yet more expose their Idolatry, I shall here give a just account from the Missal, of the whole Service of that Day as to this Point. ||

"* The Morning Prayers being finished, the Priest receives from the Deacon a Cross, standing ready on the Altar for that purpose; which he uncovers a little at the top, turning his face to the people, and begins this Antiphona, Behold the Wood of the Cross; the People following the rest to Come, let us Adore; at which all but the Priest that officiates fall upon the ground.

|| Note first, That in the Office of the Holy Week, printed in Latin & English at Paris, 1670, The Title of this Ceremony is, THE ADORATION OF THE CROSS. pag. 342. * Missale Rom. feria VI. in Parasceve. p. 247. Completis O-

rationibus Sacerdos deposita Casula accedit ad cornu Epistolæ, & ibi in posteriori parte Anguli altaris, accipit à Diacono Crucem jam in altari præparatam; quam versâ facie ad populum à summitate parvâ disco-operit, incipiens solus Antiphonam, Ecce lignum Crucis, ac deinceps in reliquiâ juvatur in Cantu à Ministris usq; ad Venite Adoremus. Choro autem cantante, Venite Adoremus, omnes se prosternunt excepto celebrante. Deinde procedit ad anteriorem partem anguli ejusdem cornu Epistolæ, & disco-operiens brachium dextrum Crucis, elevansque eam paulisper, aliis quàm primò incipit, Ecce lignum Crucis; aliis cantantibus & adorantibus, ut supra.

“Then the *Priest* uncovers the *right Arm* of the *Crucifix*, and *holding it up*, begins louder than before, *Behold the Wood of the Cross*, the rest singing and *adoring as before*.

“Then finally the *Priest* goes to the middle of the *Altar*, and wholly uncovering the *Cross*, and *lifting it up*, begins yet higher, *Behold the Wood of the Cross on which the Saviour of the World hung*, come, let us *adore*: the rest singing and *adoring as before*.

“This done, the *Priest* alone carries the *Cross* to a *place* prepared for it before the *Altar*, and *kneeling down*, leaves it there. Then he *puts off his Shoes*, and *draws near to ADORE the CROSS*, bowing his *Knees three times before he kisses it*: which done, he retires and puts on his *Shoes*. After him the *Ministers of the Altar*, then the other *Clergy* and *Laitie*, two and two, after the same manner, *ADORE the CROSS*.

“In the mean time while the *Cross* is *adoring*, the *Quire* sings several *Hymns*; one of which begins with these words, *Woe more thy Cross, O Lord*.

Deinde Sacerdos procedit ad medium altaris, & discoperiens Crucem totaliter, ac elevans eam, tertio altius incipit, Ecce lignum Crucis, in quo salus mundi pendit, Venite Adoremus: alii- te cantantibus & adorantibus ut supra.

Postea Sacerdos solus portat Crucem ad locum ante Altare prepa-

ratum, & genu flexus ibidem eam locat: Mox depositis calcamentis accedit ad ADORANDAM CRUCEM; ter genua flectens antequam eam deosculetur. Hoc facto reveritur, & accipit calcamenta & casulam. Postmodum ministri Altaris, deinde alii Clerici & Laici, bini & bini, ter genibus flexis, ut dictum est, CRUCEM ADORANT. Interim dum fit ADORATIO CRUCIS cantantur, &c.—Deinde cantatur communiter Antiphona: CRUCEM tuam ADORAMUS Domine. P. 209.

This is the Service of that Day. And now whether I had reason or no to apply, as I did, the *Adoration* to the *Cross*, let any reasonable Man consider; and whether I had not some cause to say then, what I cannot but here repeat again, “*That the whole Solemnity of that days Service plainly shows, that the Roman Church does adore the Cross in the utmost propriety of the phrase.*”

As for my last *Argument* from the *Hymns* of the Church, he acknowledges the *Fact*, but tells us, "That these are Poetical Expressions; and that the word CROSS, by a Figure, sufficiently known to Poets, signifies JESUS CHRIST, to whom they pray in these Hymns. I shall not ask the *Vindicator* by what Authority he sends us to the Poets for interpreting the Churches Hymns: But if he pleases to inform us what that Figure is which in the same place makes the Cross to signify Christ, in which it distinguishes Christ from the Cross; and who those Poets are to whom this Figure is sufficiently known, he will oblige us. For that this is the case in very many of those Hymns, is apparent: I shall instance only in One, and that so noted, that St. * Thomas, * 3. p. q. 25. art. 4. p. 53. unacquainted it seems, as well as we, with this Figure, concluded the Adoration of the Cross, to be the sense of their Church from it. "¶ The Banner of our King appears, The Mystery of the Cross shines, "Upon which the Maker of our Flesh was hanged in the Flesh. Beautiful and bright Tree! Adorn'd with the Purple of a King, Chosen of a Stock worthy to touch such Holy Members: Blessed, upon whose Arms, The Prize of the World hang. Hail, O Cross, our only Hope! In this time of the Passion, Encrease the Righteousness of the Just, and give Pardon to the Guilty. Now by what Figure to make the Banner and the King the same; the Cross upon which the maker of our Flesh hung, not different from that Flesh that hung upon it; the Tree chosen of a Stock worthy to touch Christ's

Vindicat. p. 40.

thus argues: Illi exhibemus Latine cultum, in quo ponimus spem salutis, sed in Cruce Christi ponimus spem salutis, Cantat enim Ecclesia, O Crux ave, &c.

¶ Vexilla Regis prodeunt, Fulget Crucis mysterium, Quo carne carnis Conditor Suscepit est partibulo.

Arbor decora & fulgida, Ornata Regis purpura, Electa digno stipite, Tam Sancta membra tangere.

Beata cujus brachiis Stetit pendit pretium, Sacra facta Corporis, Prædamq; tulit Tartari.

O Crux Ave spes unica! Hoc passionis tempore, Auge pils Justitiam, Reusq; dona Veniam.

Vid. Breviar. Rom. Dom. Passionis. p. 295, 296.

Christ's Sacred Members, the same with *his Sacred Members*; What noted *Figure* this is which is so well known to the *Poets*, and yet has been so long concealed from us, that we are amazed at the very report of such a *Figure*, and believe it next a kin to *Transubstantiation*; the *Vindicator* may please hereafter to inform us.

The English Translation in the Office of the Holy Week, is this:

O lovely and resurgent Tree, Adorned with purpled Majestic; Cull'd from a worthy Stock, to bear Those Limbs which sanctified were. Blest Tree, whose happy Branches bore The Wealth that did the World restore: Hail Cross of Hopes the most sublime, Now in this mourning Passion Time, Improve Religious Souls in Grace, The Sins of Criminals efface. Pag. 355, 356.

OF RELIQUES.

|| Con. Tr. Sess. 25. Affirmantes Sanctorum Reliquiis venerationem atq; honorem non deberi, damnandos esse.

In the Point of *Reliques*, the *Council of Trent* proceeded so equivocally, that the *Vindicator* ought not to think it at all strange, if I endeavour'd more plainly to distinguish, what the ambiguity of their Expressions had so much confounded. || "They, says the Council, are to be condemned, who affirm that no Veneration or Honour is due to the Reliques of Saints. To this I replied, that honour them we do; but that the Council of Trent requires more, not only to honour, but worship them too: so I render their *Venerari*, whether well or ill is now the question.

Thom. 3. p. q. 25. art. 6. pag. 54.

Utrum Reliquiæ Sanctorum sint ADORANDÆ? Con-

And first I observe, that in the very Point before us, their own St. *Thomas* gives the very same interpretation to the same word. For having proposed the Question in these terms, *Whether the Reliques of Saints are to be ADORED?* He concludes it in the terms of the Council, "Seeing we VENERATE the Saints of God, we must also VENERATE their Bodies and Reliques.

And

And again, In his second Objection against this Conclusion, he argues against the Adoration of Reliques thus; "It seems very foolish to VENERATE an insensible Thing. To which he replies thus; "We do not ADORE the insensible Thing for it self, &c. From all which it is beyond dispute evident, that by the VENERATION, Thomas understood ADORATION of Reliques.

fibilem VENERARI. Resp. Ad secund. dicend. Quod Corpus illud insensibile non ADORANDUS propter seipsum; sed, &c.

Conclus: Cum Sanctos Dei Veneremus, eorum quoque corpora & Reliquias Venerari oportet.

Sec. Obj. Stultum videtur rem insensibilem venerari.

Secondly, That it is the Doctrine of their Church, that RELIQUES are to be ADORED, their greatest Authors render it beyond denial evident. * Vasquez in his Disputations upon Thomas, tell us, It is, says he, "among the [pretended] Catholicks, a Truth not to be doubted of, that the RELIQUES of Saints, whether they be any parts of them; as Bones, Flesh, or Ashes; or any other Things that have touched them, or belonged to them, ought to be ADORED. And in conclusion says, That he has proved against Hereticks, that Reliques are to be ADORED: And this too in Answer to the Question proposed in the very terms of the Council, "Whether the Bodies, and other RELIQUES of Saints ought to be VENERATED?

* Vasquez in 3. p. D. Th. disp. 112.

p. 808. proposita this Question: An Corpora & alia Sanctorum Reliquiae VENERANDAE sint?

To this he answers, c. 2.

p. 809. Apud Catholicos veritas indubitata est, Reliquias Sanctorum, siue fuerint

partes ipsorum, ut Offa, Carnes, & Cineres; siue res aliae quae ipsos tetigerunt, vel ad ipsos pertinent, ADORANDAS & in honore Sacro habendas esse. And again, Disp. 113. c. 1. p. 816. Cum ergo jam contra Haereticos constitutum sit, Reliquias esse ADORANDAS, superest explicare quo genere cultus & honoris eas VENERARI debeamus.

Nor is this a Scholastic Tenet, or to be put off with an impropriety of Speech. The Messieurs du Port Royal, are by all allow'd to have been some of the most learned Men of their Church, that this last Age has produced; and too great Criticks, in the French Tongue,

Tongue, to use any Expressions subject to ambiguity, which, that Language so particularly avoids. The word *ADORE* in *French* is much more rarely used to signify in general any *Honour* or *Veneration*, than in the *Latine*; Yet these very Men, in one of their Treatises publish'd by them, || *Of the Miracles of the Holy Thorne*, use this word to express the *Veneration* they thought due to them. Thus speaking of "one of the *Religions* that was troubled with the Palsie, *She was carry'd, say they, to the Port Royal to ADORE the Holy Thorne.* Of another, *that having ADORED the Holy Thorne, she was relieved of her Infirmary.* They boast of the great multitudes that frequented their Church to *ADORE the Holy Thorne.* And in one of their *Prayers* which they teach their *Votaries* to say before it, "*We ADORE thy Crown, O Lord.*"

|| *Response à un écrit publié sur les Miracles de la Sainte Espine.* Pag. 15, 18, —22, &c.
Cited by *Monsieur Dailly.*

Vindicated. p. 42.

And now I suppose it is from all these Instances, sufficiently evident, that I had reason to interpret *Ueneration* in the *Council*, by *Uorship* in my *Exposition*. As for the other thing he charges me with; That referring to the words of the *Council* I should make it say, "*That these Sacred Monuments are not unprofitably revered, but are to be sought unto for the obtaining of their Help and Assistance:* whereas indeed the *Council's* meaning is, *to obtain the Help and assistance of the Saints, not the Reliques:* This is not my *Invention*, but his own *Cavil*; And his citation of the words of the *Council* a Trick to deceive those who understand it only in his Translation. For whereas he renders it, "*So that they who affirm, that no Veneration or Honour is due to the Reliques of Saints, or that those Reliques and other Sacred Monuments are unprofitably honoured by the Faithful; or*" "that

"that they do in vain frequent the Memories of the Saints, to the end they may obtain their Aid (the Aid of the Saints, Eorum) are to be condemned. He has indeed transposed the Latin, on purpose to raise a Dust, and deceive his Reader; the true Order being plainly as I before rendred it; * "So that they who shall Affirm, that no Worship or Honour is due to the Reliques of Saints; or that these and the like Sacred Monuments, are unprofitably honoured; and that for the obtaining of their help (the help of these Sacred Monuments, Eorum) the Memories of the Saints are unprofitably frequented, are to be condemned. This is the true sense of the Council; and for the Instances I added for the Explication of it, they are the same by which their own Catechism excites them to this Worship, and every Day's Experience shews how zealously the People follow these Reliques, in order to these Ends.

* Ita ut Affirmantes Sanctorum Reliquis Venerationem atque Honorem non deberi, vel eis aliâq; sacra Monumenta inutiliter honorari, atq; Eorum opibus impetrandæ causæ memorias Sanctorum frustra frequentari, omnino dammandos esse.

ARTICLE V.

Of Justification.

HOW far the true Doctrine of Justification was over-run with such Abuses, as I mention'd, at the beginning of the Reformation, he must be very ignorant in the Histories of those Times that needs to be informed. I do not at all wonder that the Vindicator denies these things, who knows very well how far the Interest of his Church is concerned in it. But sure I am, a confident denial, which is

H

all

all the proof he brings, will satisfy none but those, who think themselves obliged to receive the *Tradition* of their *Church*, with the same blindness in *Matters of Fact*, that they are required to do it in *Points of Faith*.

As to the present *Article* before us, two things there
Vindicat. p. 47. are that he doubts I shall be hardly put to prove. One, That it is the *Doctrine* of our *Church* to distinguish between *Justification* and *Sanctification*; tho the *11th* and *12th Articles* of our *Church* do clearly imply it; and our * *Homily of Salvation*, in exprefs words interpret *Justification*, to be the *Forgiveness of Sins*. The Other, "That I impose upon them, as if they made their inward Righteousness a part of *Justification*, and so by consequence said, that their *Justification* it self was wrought by their own Good Works.
 * *Pag. 12. The very beginning of the Homily: Because all Men be Sinners and Offenders against God, &c. no Man can by his own Acts, &c. be justified or made righteous before God: but every Man is constrain'd to seek for another Righteousness or Justification to be received at God's Hands, i. e. the Forgiveness of his Sins and Trespases in such Things as he hath offended, Edit. Oxm. 1683.*

As to the former part of which *Imposition*, as he calls it, 'tis the very definition of the Council of Trent;
 † *Justificatio, non est sola peccatorum remissio, sed et sanctificatio & renovatio interioris hominis. C. 27. Sess. vi. c. 7. p. 31.*
 † By *Justification* is to be understood, not only remission of Sins, but Sanctification, and the renewing of the inward Man: Inſomuch that in their *11th Canon* they damn all ſuch as dare to deny it: "¶ If any one ſhall ſay that Men are juſtified, either by the alone Imputation of Chriſt's Righteouſneſs, or only by the remiſſion of Sins, excluding Grace and Charity, which is diffuſed in our Hearts by the Holy Ghoſt, and inheres in them, or that the Grace by which we are juſtified is only the Favour of God; let him be Anathema.
 ¶ Siquis dicent, homines Juſtificari vel ſola imputatione juſtitiæ Chriſti, vel ſola peccatorum remiſſione exclusâ gratiâ & charitate quæ in cordibus Eorum per Spiritum S. diffundatur, atq; illis inheret; aut etiam gratiam quâ juſtificamur, eſſe tantum favorem Dei, Anathema ſit. Can. 11. Sess. vi.

And

And for the other Point, that they esteem their *Justification* to be wrought, not only by *Christ's Merits*, but also by their own *good Works*; The 32 *Can.* of the same *Session*, is a sufficient proof, where an *Anathema* is denounced against him who shall assert,
 " * the good Works of a justified Person to be so the
 " Gift of God, that they are not also the Merits of the
 " same justified Person; or that He being justified by
 " the good Works which are performed by him through
 " the Grace of God, and Merits of Jesus Christ, whose
 " living Member he is, does not truly merit increase of
 " Grace and Eternal Life.

* Siquis dixerit hominis justificationi bona Opera ita esse Dona Dei, ut non sint etiam bona ipsius justificationi Merita; aut ipsum Justificationum bonis Operibus

quæ ab eo per Dei gratiam, & Jesu Christi Meritum, cujus vivum Membrum est, fuerit, non verè mereri augmentum gratiæ, Vitam æternam, & ipsius Vitæ Æternæ, si tamen in gratiâ decesserit, consecutionem, atq; etiam gloriæ Augmentum, Anathema sit,

Now if those words *truly merit*, do signify that our *good Works* do in their own nature merit a Reward, then it must be confess'd, that our Justification is wrought by them. If they say that they are therefore only *meritorious*, because accompanied with the *infinite Merits of Christ*; What can be more improper than to affirm, that that which in its own nature has nothing of *Merit*, should *truly merit* only because something which has *infinite Merit* goes along with it.

It would certainly be more reasonable in the *Church of Rome*, if they do indeed believe what these Men seem to grant, that *Good Works* are not in themselves *meritorious*, instead of affirming that they do *truly merit Eternal Life*, to confess with us that they have no *Merit* at all in them; but yet through the *infinite Merits* of our *Blessed Redeemer*, shall, according to *God's Promises*, have a most ample *Reward* bestowed on them.

ARTICLE VI.

Of Merits.

Vindicat. p. 48. **I**T ought not to be wondred at, if to shew the true Doctrine of the Church of Rome as to the Point of Merits, I recurr'd, not to the Niceties of the Schools; but the Exposition of their greatest Men; and whose Names were neither less, nor less deservedly celebrated in their Generations, than Monsieur de Meaux's, or the *Vindicators* can be now. The Council of Trent has spoken so uncertainly in this Point, as plainly shews they either did not know themselves what they would Establish, or were unwilling that others should. Let the *Vindicator* think what he pleases of these Men, and their Opinions, we shall still believe them as able *Expositors* of the Council of Trent, as any that have ever undertaken it: And whoso shall compare what they say, with what the Council has defined, will find it at least as agreeable to it, as any of those new Inventions that have been started since.

Concil. Frid.
Sess. vi. Can. 32.

The Doctrine of Merits, establish'd by the Council, in the Canon I have now cited, is clearly this;
 "That the Good Works of a justified Person are not
 "so the Gift of God, that they are not also the Merits
 "of the same Justified Person; That being justified by
 "the Grace of God, and Merits of Jesus Christ, he do's
 "then truly merit both increase of Grace, and Eternal
 "Life: In a word, the Point of Merit, as we now
 consider it, amounts to this, Whether we do truly and
 properly

properly merit by our own Good Works? or, Whether whatsoever we receive, be not a Reward that is given us only through God's Acceptance, and promise in Christ Jesus?

This We affirm, they the Other; and whether the Testimonies I produced for the further clearing of their Doctrine do prove it or no, is now to be enquired by us.

1st, || Maldonate is Express, and the *Vindicator's* || Maldon. in Exception utterly impertinent to us, who dispute not Exh. 18. 20. the Principle, but Merit of Good Works: "It is very p. 425. Ex hoc loco perspicuum est ali-
"clear, says he, that there is in us an inherent, as they quam esse no-
"call it, and proper justice of our own, tho proceeding stram, ut vo-
"from the Grace and Bounty of God; and that we cant, inheren-
"do as truly and properly when we do well, through God's tem propri-
"Grace, merit Rewards, as we do deserve Punishment amque justiti-
"when, without this Grace, we do ill. am, quamvis ex Dei gratia, & largitate

profectam: & nos tam proprie & verè, cum gratia Dei bene agentes premia queri, quam sine illa male Agentes supplicia meremur.

2^{dly}, for Bellarmine: † The title of his Chapter, † De Justif. cited by me, the *Vindicator* says is *something towards* l. 3. c. 17. the sense I give it: He would more honestly have Opera bona iustorum me-
said, is word for word the translation of it: viz. ritorum esse ex-
"That our Good Works do Merit [Eternal Life] con- condigno, non
"dignly, not only by reason of God's Covenant and solum ratione
"acceptation, but also by reason of the Work it self. pacti, sed eti-
am ratione Operum.

* This is his Position: For the explication of it, * Meritum ex Condigno tri-
he tells us, that a Merit of Condignity may be vary'd bus modis va-
three ways: For, 1st, if the work to be performed riari potest.
should be very much less than the hire promised by Nam si forte opus aliquod

fit multò inferius mercede ex conventionem promissa, ut si dominus Vineæ conducere Operarios, & non denarium diurnum, sed centum aureos promercede promitteret, esset ejusmodi meritum ex condigne ratione pacti, non Operis. P. 1299. l. B.

the

* Opera justorum esse Bona verè & propriè, sed non tam excellentia ut proportionem habeant cum vitâ aternâ. Ex idè acceptari quidem à Deo ad justam & dignam mercedem vitæ aternæ, sed ex pacto & promissione non ex Operis dignitate. p. 1300. I. A.

the *Agreement*; as if the Lord of the *Vineyard* instead of a *Penny*, should have promised the *Labourers* a hundred pound a day for their work: this would be a merit of *condignity* upon the Account of the *Agreement*, or *Covenant*. And this he thinks too little for our *Good Works*, and condemns *Scotus* for holding, “ * That the *Works* of Just Men are truly and properly good, but not so excellent as to bear a proportion to *Eternal Life*: and therefore that they are indeed accepted of God to a just and worthy Reward of *Eternal Life*, but only by the *Covenant* and *Promise* of God, not for the *dignity* of the *Work* it self.

¶ Si Opus sit re vera equalis mercedi, vel etiam majus, sed conventio nulla interveniat.

¶ Opera Bona justorum esse meritoria vitæ aternæ ex condigno ratione Operis, etiam si nulla extaret divina conventio. p. 1299. D.

¶ Si & Pactum intercedat, & Opus sit verè par Mercedi, ut cum operarij ad vineam conducuntur pro denario diurno, id meritum erit ex Condigno ratione Operis & ratione pacti: And he explains it thus, p. 1300. I. B. Non quidem quòd sine pacto, vel Acceptatione non habeat Opus bonum proportionem ad Vitam aternam; sed quia non tenetur Deus acceptare ad illam mercedem Opus bonum, quamvis par & equalis Mercedi nisi conventio interveniat. Quam sententiam Conformerem esse non dubitamus Concilio Tridentina, &c.

¶ Another sort of *Condignity* is, When the *Work* is equal, or perhaps greater than the *Reward*, but there is no *Covenant* that the *Reward* shall be given to it; This is *Condignity* upon the account of the *Work*, not the *Covenant*. And such *Cajetan*, and *Soto*, esteemed our *Good Works*; * *Meritorius* of *Eternal Life* upon the account of the *Work* it self, tho there were no *Covenant* that they should be accepted. This also he rejects.

† A third sort of *Condignity* is, If there be both a *Covenant*, and that the *Work* be truly equal to the *Reward*: as when the *Labourers* were hired for the *Vineyard* at a *Penny* a day. And thus it is with our *Good Works*; not that, without any *Covenant*, the *Good Work* does not bear a proportion to the *Reward* of *Eternal Life*; but because, without the *Covenant*, God would not be bound to accept the *Good Work*, in order to that *Reward*, tho otherwise even or equal to it.

¶ And he explains it thus, p. 1300. I. B. Non quidem quòd sine pacto, vel Acceptatione non habeat Opus bonum proportionem ad Vitam aternam; sed quia non tenetur Deus acceptare ad illam mercedem Opus bonum, quamvis par & equalis Mercedi nisi conventio interveniat. Quam sententiam Conformerem esse non dubitamus Concilio Tridentina, &c.

This

This is so plain an account of their Doctrine of *Merits*, and so clearly given us as the sense of the *Council of Trent*, that I hope the length of it will be excused by every one but the *Vindicator*; who possibly does not desire that the *Council* should be so freely expounded, as *Bellarmino* here has done it.

But *Vasquez* goes yet further: || 1st, He rejects the Opinion of *Bellarmino*, as too little for their Good Works: and then proposes his own in the * three *Conclusions* mentioned by me; to which I must refer the *Reader*, and leave him to judge, Whether the little Exceptions the *Vindicator* has made, be sufficient to excuse the Doctrine of them. All I have now to observe is, that the third *Conclusion*, which the *Vindicator* complains he could not find, is the very Subject of the Chapter to which I refer him; and which he could not well overlook, having found the Second but in the foregoing: And for the rest, that *Vasquez* to take away all doubt of his Opinion, does largely shew that it is no way contrary to the *Council* of † *Trent*, but rather a true and natural *Exposition* of it.

¶ *Vasquez* lib. 1, 2^{da}. q. 114. d. 214. c. 3. p. 802. Jam verò hæc nostrâ Ætate non pauci Theologiz Professores mediam quandam Viam elegerunt, inter Scoti Opinionem quam memoravimus, & aliorum sententiam quam nos ut Veram inferius probabimus. Dicat ergo rationem

Meriti perfecti & condigni, quod simpliciter Meritum dicitur, duobus compleri, nempe & dignitate Operis, & promissione mercedis: which was Bellarmino's Opinion.

* Pag. 803. The first is that of c. 5. p. 804. *Bona Opera Justorum, absq; ullâ Acceptatione & pacto, ex se habere dignitatem Vitæ Æternæ.* This is against *Scotus* and the *Hericks*, whose Doctrine he thus represents: *Opera bona necessaria esse ad Vitam Æternam; ita tamen ut Ipsa Justorum Opera non sint digna remuneratione Vitæ Æternæ, nisi Deus benignitate suâ dignetur illa remunerare.* *Scotus's* Opinion he puts down thus, c. 1. p. 800. *Opera Justorum ex se spectata, quatenus procedunt ex auxilio gratiæ Dei, & posita Sanctitate Animæ, per quam Spiritus S. in justis habitat, non habere condignitatem & rationem meriti Vitæ Æternæ, sed totam dignitatem, & totam rationem meriti habere petitam ex promissione & pacto Dei:* The second *Conclusion*, c. 7. p. 809. is this: *Operibus justorum nullum dignitatis Accrementum provenire ex Meritis aut Personâ Christi, quod alias eadem non haberent, si sicut ex eadem gratiâ a solo Deo liberaliter sine Christo collata.* The third; which the *Vindicator* pretends he could not find, tho the Title and Subject of the very next, c. 8. p. 811. is; *Operibus justorum accessisse quidem divinam promissionem, eam tamen nullo modo pertinere ad rationem Meriti, sed potius advenire Operibus, non tantum jam dignis, sed etiam jam meritorius.*

As for the Conclusion, wherein the *Vindicator* endeavours to excuse him, it is this: First he supposes the *Merits* of *Christ* to have obtain'd *Grace* for us, whereby we may be enabled to work out our Salvation; and then this supposed, he affirms, That we have no more need of *Christ's Merits* to supply our Defects, but that our own good Works are of themselves sufficient, without any more imputation of his Righteousness. See this at large, q. 114. art. 8. d. 222. c. 3. n. 30, 31. p. 917. † See *disp.* 214, c. 11, 12. p. 819, &c.

ARTICLE VII. §. 1.

Of Satisfaction.

Vindicat. pag.

54, 55.

† Conc. Trid.

Sess. 14. cap. 8.

C. 73.

IF the † Council of Trent has express'd it self in such terms, as do plainly ascribe to our Endeavours a true and proper Satisfaction, whatever Monsieur de Meaux or his *Vindicator* expound to the contrary, we are not to be blamed for charging them with it.

'Tis not enough to say, that they believe *Christ* to "have made an intire satisfaction for Sin, and that
"the necessity of that payment which they require us to
"make for our selves, does not arise from any defect in
"that, but from a certain Order which God has estab-
"lished for a salutary Discipline, and to keep us from
"offending. If *Christ* has made an intire satisfaction
for us; I am sure it must be very improper, if not altogether untrue, to say, that We can make any for our selves. If God indeed has establish'd any such Order as they pretend, let them shew it to us in Scripture: Otherwise we shall never believe that God's Justice does at all require it, since for the infinite Merits of a crucified Saviour, that has made an infinite Satisfaction to his Justice, he may as well forgive Temporal as Eternal Punishment.

That

That * Bellarmine has taught, "That it is we who * *lib. x. de*
 "properly satisfy for our own Sins, and that Christ *cap. c. de*
 "Satisfaction serves only to make ours void. Had the *penitus Objection,*
Si applicatur
nobis per co-
stra Opera
Christi satis-
factio, vel foret
duo satisfactio-
nes simul jun-
ctæ, una Chri-
sti, altera nostra, vel una tantum. Resp. p. 1699. After two other manners of Explication,
 he adds; Tercius tenetur modus videtur probabilior, quod una tantum sit actualis satisfactio,
 ead; nostra. Neq; hinc excluditur Christus, vel satisfactio ejus; nam per ejus satisfactionem
 habemus gratiam unde satisfaciamus; & hoc modo dicitur applicari nobis Christi satisfac-
 tio; non quod immediate ipsa ejus satisfactio tollat peccatum acceptum a nobis debitam, sed quod
 Mediate eam tollat, quatenus, viz. ab ea gratiam habemus sine qua nihil Valeret nostra sa-
 tisfactio.

That both * He and † Others of their Communion, * As to the
 have taught it as the Doctrine of their Church, That Point of Satis-
 we can make a true and proper Satisfaction for Sin, is factio, Bilar-
 beyond denial evident; and it has before been said, mine distin-
 that the Council of Trent approves their Doctrine. guishes be-
 tween a Satis-
 faction to Ju-
 stice, and a Sa-
 tisfaction to Friendship: And then concludes; Cum homines peccant in Deum, Amicitiam
 simul & Justitiam Violant. As to the former, Non potest homo Deo satisfacere, &c.
 p. 1675. the Question is, De satisfactione qua Justitie restituitur Aequalitas. And because
 he supposes that the Guilt being remitted, and we received into Friendship with God, the
 Eternity is thereby taken from the Pain, the Question amounts to thus much; An satisfacere
 possint homines pro expiando reatu illius Poenæ qui interdum remanet post remissionem
 culpæ? And whether those Works by which it is done; Sine dicenda propriè satisfactoria ita
 ut nos dicamus Verè ac propriè domino satisfacere. Now both these he affirms, and explicates
 the latter from the Council thus, C. 7. de penit. lib. 4. p. 1694. l. C. Per opera illa poenalia
 de quibus hætenus locuti sumus verè ac propriè Domino satisfieri pro reatâ poenæ, qui post
 culpam simillam remanet expiandus. † I shall instance only in Vassier, in 3 p. d. 2. c. 1.
 p. 11. First he lays down the Opinion of several of the Schoolmen, Alex. d' Ales, Ricardus,
 Ruardus Tepperus, &c. who hold, That a meer Man might condignly satisfy for his own Sins.
 This he rejects, because he supposes it cannot be done without God's assisting Grace, to
 which we are indebted all right by Sin: And so it will follow; Nostram satisfactionem pro
 peccato proprio perfectam non esse, ex eo quod fiat non ex propriis sed ex Acceptis, p. 21.
 c. 5. n. 53. But now, Secondly, God's Grace being supposed, he concludes as to Mortal
 Sins, c. 6. p. 22. n. 58. Nos reipsa nunc satisfacere Deo pro nostro Peccato & offensâ. He tells us,
 that some indeed allow that our Contrition may be called a Satisfaction, tho not a sufficient
 One, n. 59. Nam qui pro compensatione exhibet id quod potest; licet minus sufficiens illud
 sit,

fit, dicitur *aliquo modo satisfacti*. This Reason *Vasquez* dislikes; he is content this Satisfaction should be called *Minus sufficiens*; but then only upon the account before mentioned, of its proceeding from the *Grace of God*: So that, Si Contritio precederet infusionem Gratia habitualis ex parte Efficientis, non solum satisfaceret pro macula peccati condignè, sed etiam condignè mereretur Gratia habitualis infusionem. And this he Expounds as the Doctrine of the Council of Trent, N. 62, 63, p. 23. As for *Venial Sins*, Disp. 3. c. 3. p. 27. Ita concedimus (*says he*) homini iusto pro suo peccato Veniali condignam & perfectam satisfactionem, ut ea non indigeat favore Dei condonantis peccatum, vel aliquid illius, aut acceptantis satisfactionem, sed talis sit ut ex natura sua deleat maculam & penam peccati Venialis.

Vindict. p. 57.

But that *Protestants* ever assigned this, or any other single Point as the cause of our *separating* from their *Communion*; That we ever taught that any thing at all should be given to a Sinner, for saying a bare *Lord have mercy upon me*; much less more than they pretend to give by all the *Plenary Indulgences* of their Church; this is so shameful a *Calumny*, that I am confident the *Vindicator* himself never believed it.

For his last Remark, if it deserves any Answer, "That I reflect upon the Bishop of Meaux, for bringing only, we suppose, to establish this Doctrine, when yet very often I do no more my self; I have only this to say, that I believe he can hardly find any one Instance wherein that is the only Argument I bring for our Doctrine: Not to add, that possibly it would not be very unreasonable to look upon that as sufficient, not to receive their *Innovations*, till they can bring us some better Arguments to prove that we ought to quit our *Supposition*. They who pretend to impose such things as these, are the Persons on whom the Proof will lie; 'tis enough for us to reject them, that we cannot find any footsteps of them, either in *Scripture* or *Antiquity*; and have good reason to believe, by the weakness of their Attempts, that there are not any.

ARTICLE VII. §. 2.

Of Indulgences.

FOR Indulgences, the *Vindicator* thinks it sufficient to answer all the Difficulties I proposed, to confess that "*some Abuses have crept in; that there are indeed many Practices in the Church of Rome, different from that of the Primitive Church; but these being neither necessary, nor universally received, he will not quarrel with us about them.*" Vindicat. p. 58.

But are not these *Abuses* still cherish'd in his Church? Does not the *Pope* still dispatch them abroad, and his *Missionaries* preach them now as shamefully almost, as when *Luther* first rose against them? Is it not necessary, nor universally received, to believe that these *Indulgences* satisfy for the temporal Pain of Sin? Do they not put up *Bills* over their Church Doors and *Altars*, almost every *Sunday*, to vend them on this Account? Is not his Holiness still esteem'd the Churches Treasurer? And has he not but very lately sent a *Universal Indulgence* throughout their whole Church? † This Bull is dated August 11. 1683. and it runs thus:

We give and grant, by virtue of the *Prebends*, a Plenary Indulgence, and entire remission of all Sins. And that the Confessors absolve them in the Court of Conscience of all Sins, Excesses, Crimes and Faults, how grievous or enormous soever they have been, and in what fashion soever they were reserved. And for all this,

The Condition proposed is, To visit some one of the Churches appointed by the Ordinary, to fast the *Wednesday*, *Friday*, and *Saturday*; to confess their Sins, and receive the Sacrament, and give somewhat to the Poor. And this the *A. B. of Paris* promises the People, in his Instructions for the Jubilee, shall restore them to the same state they were first put into by Baptism. *Instructions pour Gagner le Jubilé*, pag. 11. *Paris, 1683. par Ordre de Monseigneur l' Archevêque.*

When these things are considered, I doubt it will little avail the *Vindicator* to put me in mind of my Promise, "That whenever the Penances shall be reduced to their Primitive Practice, we shall be ready to give or receive such an Indulgence as Monsieur de Meaux has described, and as those first Ages of the Church allow'd of."

Purgatory. §. 3.

Vindicat.
p. 59.

WHAT I have said as to the Design of the Primitive Christians in praying for the Dead, would have deserved either an ingenuous acknowledgment of the truth of it, or some reasonable proof of its falseness or impertinence. We cannot but suspect that he was hard put to it for Arguments, when all the reason he brings us for the belief of Purgatory, is built upon the Authority of two Councils, neither of which are very much esteemed by Us; and the eldest of them 1400 Years after Christ.

If the *Vindicator* has any thing of moment to offer for it, he shall not fail of a just Consideration. Otherwise 'twill be as foolish as it is false, to pretend to tell the World, "That we make a Breach in the Church; and condemn Antiquity upon no other grounds, than a bare Supposition that it is injurious to the Merits of Jesus Christ; and which has no other Proof than our own Presumption."

PART

PART II.

ARTICLE VIII.

Of the Sacraments in General.

AS to the *number* of the *Sacraments*, the *Vindica* vindicat. p. 59. *now* confesses that it is not to be found, either in *Scripture* or *Antiquity*. He thinks it sufficient that the *Scripture* mentions an *Exterior Ceremony*, and an *Interior Grace* annexed thereunto. He should then have shewn us that all those *seven* which they receive, have at least such an *outward Sign* as he Pretends, and an *inward Grace*, by *Christ's Institution*, annex'd to it. And this so much the rather, for that no One of his *Church* has yet been able to do it, tho the *Council of Trent* damns all those that dare to deny it.

ARTICLE IX.

Of Baptism.

WE do not complain of the *Church of Rome*, for *Vindicat. p. 61.* not believing, that *Infants dying unbaptized* are certainly *Saved*. But we must, and do complain of *Monsieur de Meaux*, for declaring so positively, what we judge to be at least as uncertain as it is *unchangeable*, that they *have not any part in Christ*.

If

If I argued for the more favourable side, I confess'd at least that the *Church of England* had determined nothing concerning it; But that I went about to justify a Breach with the *Church of Rome* on this Account, is a *Calumny* as great, as the little reflection of *Huguenot* or *Puritan*, before was ridiculous.

That he should be astonish'd to hear a *Church of England* Man argue for this Point, shews how little acquainted he ever was with the Writers of it: I shall mention only two, who I believe were never suspected as *Puritanically* inclined, and yet have argued much more strongly than ever I could have done for it: One the venerable and judicious || Mr. *Hooker* in his *Eccles. Polity*. Lib. 5. Sect. 60. The Other the learned *Arch-Bishop Bramhall* in a set Discourse, which he thus concludes, "*This I take to be the Doctrine of the soundest English Divines, and which I believe to be the Truth: Saving always my Canonical Obedience to my Spiritual Mother the Church of England, and in a higher degree to the Catholick Church, when it shall declare it self in a true and free Oecumenical Council. But neither I, nor any Protestants, do believe that the Church of Rome, including all Other Churches of that Patriarchate, or of its Communion, is that Catholick Church.*"

A. Bp Bramhall's Works, Tom. 4. Disc. 5. p. 983.

For the rest, whether his Arguments or mine on this Point are the better, I am but little concerned, tho he be very much. That which seemed the most to deserve an Answer, he has thought fit wholly to pass by, viz. that several of his own Authors had maintained the same with me; and I presume he will not say were *Puritans* or *Huguenots* for their so doing!

But that the World may see with what rashness these Men talk, I will now be yet more Express; That

That whereas *Mr. de Meaux*, affirms that this deny-
 " *al of Salvation to Infants dying unbaptized, was a*
 " *Truth which never any one before Calvin durst openly*
 " *call in question, it was so firmly rooted in the minds*
 " *of all the Faithful.* This is so notoriously false,
 that not only the most Learned of their own
 Church as I proved before, but the very * Fathers
 themselves, have many of them declared for this Do-
 ctrine; even *St. * Augustine* himself not excepted,
 till his Dispute with *Pelagius* provoked him to deny
 that, which in his cooler thoughts, he had more rea-
 sonably allow'd before.

M. de Meaux's
Exp. p. 16.

|| First we have
Cassander, libr.
de Baptismo In-
fant. p. 762.
 and he there
 cites of his
sive Jo. Ger-
son, Serm. in Nat.
B. Mariae, par. 3.
 preached be-
 fore the Coun-

cil of *Constance*, and all the Fathers there assembled, p. 769. *Gabriel Biel* in 4. dist. 4. q. 2.
Cajetan in 3. p. *D. Th.* q. 68. art. 1, 2, 3. *Tilmanus Segeborgenfis* de 7 Sacram. c. 1. art. 3.
 * *Grot. Via ad pacem*, p. 290. in art. 9. Consult. *Cassandr. adds to these*, Inter Veteres,
Scriptorem quæstionum ad Antiochum quæ Athanasio tribuuntur; Nazianzenum de S. Bap-
*tismate, duobus locis; & Scholiastem ejus Nicetam: * sed & ipsum Augustinum antequam in*
certamine cum Pelagio incalesceret, l. 3. de lib. arb. c. 23. locum Joan. 3. intelligendum de
his qui possunt & contemnunt baptizari, asserit Lombard. l. 4. dist. 4.

ARTICLE X.

Of Confirmation.

IN the *Article of Confirmation*, I affirm'd that se-
 veral of their own Party had deny'd the *Divine*
Institution of this pretended *Sacrament*; and that
 neither the *Council of Trent*, or their *Catechism*, had
 offered any thing to prove it.

Vindicat. p. 631.

The *Vindicator* replies, "That my Confession
 " *that the Apostles used Imposition of Hands, and that*
 " *when our Bishops after their Examples do the like, and*
 " *pray for the Blessing of the Holy Spirit upon us, we*
 " *piously hope that their Prayers are heard; is a suffici-*
 " *ent.*

*"ent proof of an outward Visible Sign, of an inward
"and Spiritual Grace.*

Had I indeed affirm'd that the *Apostles* had instituted this *Imposition of Hands* to be continu'd in the *Church*, and promised that the *Grace of the Holy Ghost* should certainly descend at their doing of it, for all those great Ends our Prayers design; this might have made *Confirmation* look somewhat like a *Sacrament* to Us. But to argue from a meer indifferent Ceremony, continued only in imitation of the *Apostles*, and to which no blessing is ascribed that may not equally be allow'd to any Other the like Prayer; and then cry out that this must needs argue the *Divine Institution* of it, *because none but God can promise Grace to an outward Sign*, this is in effect to confess that there is nothing at all to be said for it.

It is wonderful to see with what confidence those of the *Church of Rome*, urge the *Apostles Imposition of Hands* for proof of *Confirmation*, as it is now practised amongst them; in which there is not any the least resemblance. Our Bishops lay on Hands after their Example: But for theirs, "they anoint, make
"Crosses in the Forehead, tie a Fillet about their Heads,
"give them a box on the Ear, &c. for which there is neither Promise, Precept, nor Example of the Apostles:

but for *Imposition of Hands*, the only thing they did, this they have resolved to be but an || *Accidental Ceremony*, and accordingly have in their * practice wholly laid it by.

|| So Estius in
4. Sent. dist. 7.
§. 7. p. 81.
* So the same
Estius proves
from the

Council of *Florence*; In quo, *scilicet*, legitur quod loco illius manus impositionis per quam Apostoli dabant Spiritum S. in Ecclesia datur Confirmatio, cujus materia est Chrisma. Ex quibus verbis utrumq; colligitur, & initio necessarium fuisse manuum impositionem Sacramenti necessitate, & tandem ejus necessitatem, figuram Chrismae introducere, cessasse.

ARTICLE XI.

Of Penance.

THat *Penance* is not *truly* and *properly* a *Sacrament*, *Vindicat. p. 64.*
nor was ever esteemed so by the Primitive Church, I at large proved in my *Exposition* of it: and the *Vindicator* has not in his Reply advanced any one thing to answer the Objections that were brought against it.

He allows *Publick Confession* to have been a part *Ibid. p. 65.*
of *Discipline* only, and alterable at pleasure; but then affirms that either *Publick* or *Private* was always *necessary*; and this we are to take of him upon his own word.

In short, he repeats the Sum of their Doctrine to us; *Ibid. p. 67.*
and then, as if he had done his Business, "*This*, says he, "*we have always held and practised, and this we affirm to be conformable to the practice of the most Antient and Orthodox Churches*; and adds, that He is *astonish'd* at our rejection of it. All which Stuff is easily said, and may with the same ease and reasonableness be deny'd.

And therefore to conclude this in a word; If ever he gets so well out of his *Astonishment*, as to come to his Reason again, and will then undertake to prove *Penance* to be *truly* and *properly* a *Sacrament*, *instituted by Christ, and necessary to Salvation, either in Act or Desire*, he shall not fail of an ingenuous Reply to his Arguments. In the mean time, I have before shewn, that we do practise it, as far as is either necessary or

convenient ; and farther than this we shall not think our selves bound to go, till we are somewhat better convinced of our Obligations to it, than the *Vindicator* has hitherto been willing or able to do.

ARTICLE XII.

Of Extreme Unction.

Vindicator. p. 68. **I**N explaining the words of St. James brought for this pretended Sacrament, I follow'd the Interpretation which both the practice of the *Primitive Church* naturally leads to ; and which *Cardinal Cajetan* confesses, and their own publick *Liturgies* shew, was for above 800 Years esteem'd the undoubted meaning of them.

The *Vindicator*, from *Bellarmino*, advances many Things, as he supposes, contrary to this Exposition ; but the greatest part of which are utterly false, the rest impertinent.

"The Grace of curing the Sick, he says, was not given to all Priests and Elders alike, but only to some select Persons. If this be true, it was then best like St. James's Intention, that they should send for those Priests to whom it was given. And however some Others might have this Grace, yet certainly it was principally at least given to the Priests and Elders, for the honour and benefit of their Ministry.

"These did not only cure the Sick, but the Lame and the Blind. And therefore he would, I suppose, have had St. James taken notice of these two. He might

might have added the *Dead* likewise; for *those who healed the Lame and the Blind, raised the Dead also.* * *Adversus* answers to the Hebrew *להלך* and signifies all sorts of Infirmities: and *אדם רגליו* is no unheard of phrase for being *Lame*.
 But what if St. James's word be * *general*, and may very well be extended to all these? Yet since these *Gifts* were but rare in the Church, in respect of that the Apostle here speaks of, and did evidently belong to a greater Power, We deny his Supposition, that those who ordinarily cured the Sick by *anointing*, had also the Power to *heal* the *Lame* and the *Blind*.

"*Their Power of Miracles was not tied to Unction only*: But yet since we find in St. Mark that this was the ordinary Sign, what wonder if St. James describe it by that which was the most common and frequent amongst them? Mark 6. 13.

* *All those that were anointed, were not cured.* This is false, and cannot be maintain'd without dishonour to that Spirit by which they acted: "*Neither had all they that were cured by them who had the Gift of Healing, any assurance by that Cure of the Forgiveness of their Sins.* This again is false: The Sin here promised to be forgiven, is that for which the Sickness was sent, if it was sent for any: Now St. James expressly promises, that in this case, whenever the Health of the Body was restored, this Sin should be forgiven too; and therefore it must be false to say it was not. Vindicat. p. 69.

He adds, lastly, "*That St. James promises, that the Prayer of Faith shall save the Sick, and the Lord shall raise him up: Which if it had been meant of bodily Health, those only would have died in the Apostle's Time, who either neglected this Advice, or whose Deaths prevented the accomplishment of this Ceremony.* And if it must be understood of the Soul's

Health, then it will follow that none were *damned*, either then or now, but what neglect this *Advice*, or *whose Deaths prevent the accomplishment of this Ceremony*; concerning the Truth of which the *Vindicator* may please to give us his Opinion.

But the Vanity of this Objection proceeds from the want of a true Notion of the Nature of these *Gifts*. They who had the greatest measure of them, could not yet exercise them when they would. The same *Spirit* that helped them to perform the Miracle, instructed them also when they should do it. So that they never attempted it, but when they saw the sick Person had *Faith* to be *healed*, and that it would be for the greater Glory of God to do it. St. *Paul* had doubtless this *Gift of Healing*; and yet
 1 Tim. 5. 22. he neither cured *Timothy* of the *weakness of his Stomach*, and his other frequent *Infirmities*; and left
 2 Tim. 4. 20. *Trophimus* at *Miletum* sick. That this *Gift of Healing* was in the *Church* at this time, is not to be doubted, though this place should not belong to it. Will the *Vindicator* argue against this, that then none died till it went out of the *Church*, but such as refused the benefit of it, or died suddenly before they had time to do it?

It may appear by this, how little they have to
 Vindicat. p. 69, object against the true Design and Interpretation of
 ————70. this passage: For Cardinal *Cajetan's* Authority, the
 Nec ex verbis, *Vindicator* tells us, That "*had I said only, that he*
 nec ex effectu, "*thought it could not be proved, neither from the*
 verba hæc lo- "*Words, nor the Effect, that St. James speaks of the*
 quantur de "*Sacramental Unction of Extreme Unction; but rather*
 Sacramentali "*Sacramental Unction of Extreme Unction; but rather*
 Unctione Ex- "*Sacramental Unction of Extreme Unction; but rather*
 tremæ Unctio- "*Sacramental Unction of Extreme Unction; but rather*
 nis: sed magis de Unctione quam instituit Dominus *Jesus*, à Discipulis exercendam in agros.
 is. *Cajet. Annot. in Loc.*

"of that Unction which our Lord Jesus instituted in
"the Gospel to be exercised by his Disciples upon the Sick,
"I had been a faithful Quoter of his Sense: But to tell
"us he freely confesses it can belong to no other, is to im-
"pose upon him and the Readers. As if when two
Things only are in controversy for the Cardinal, ab-
solutely to exclude the one, and apply it to the o-
ther, were not in effect (for I design'd not to tran-
slate his words) to confess, that it could belong only
to that.

But that which is most considerable is, that the
Antient *Liturgies* of the Church, and the publick
practice of it, for above 800 Years, shew, that they
esteemed this Unction to belong primarily to *bodily*
Cures, and but secondarily only to the *sickness* of the
Soul. And because these *Rituals* are not in every
bodies hands, to argue at once the truth of my Af-
sertion, and shew how little conversant the *Vindica-*
tor has been in them, I will here insert some particu-
lar proofs of it.

Upon the *Thursday in the Holy Week*, when this
Oil was wont to be consecrated, they did it with this
Prayer:

Ex S. Gregorii Libr. Sacram. p. 66.

' Fer. 5. post Palm. E-
' mitte domine Spiritum
' S. tuum paraclitum de
' Cœlis in hanc pinguedi-
' dem Olivæ, quem de Vr-
' ridi ligno producere dig-
' natus es; ad refectiorem
' Corporis; ut tuâ sanctâ
bene-

' That by this Blessing The same is
' it might become the in effect the
' Defence both of the Prayer of the
' Mind and Body; to cure Greek Church:
' all Pains and Infirmities, *ὅτι ἰσχύει*
' and sickness of the Body: *τοῖς χειροῦ-*
nothing else mentioned. *νοῖς αὐτοῦ (ἐλα-*
τοῖς αὐτοῦ) εἰς δια-
παντὸς τοῦ σώ-
ματος, ὡς
σωμάτων, ὡς

In

μω-

μολυσμῶν καὶ πνευμα-
τικῶν. Euch.
p. 863.

Nor is it much
different in
that publish'd

by *Thomasius*, as *P. Gilasius's* Ritual, before *P. Gugenius*, upon the same day, p. 69. only
that he generally joins *Mentis & Corporis*.

benedictione sit omni hoc unguentum tangenti su-
tamen Mentis & Corporis, ad Evacuandos omnes
Dolores, omnesq; infirmitates, omnem agritudinem
corporis.

In the Office of *Visiting the Sick*, several Intro-
ductory *Prayers*, all for the Bodies Recovery, are
first said : such as this, pag. 251, &c.

Ad visitand. infirm. p. 251.

Deus qui famulo tuo He-
zekia ter quinos Annos
ad vitam donasti, ita &
fannulum tuum N. à le-
cto agritudinis tua po-
tentia erigat ad salutem.
Per.

O God, who didst add
to the Life of thy Ser-
vant *Hezekiah* fifteen
Years, let thy Power in
like manner raise up this
thy Servant from his Bed
of Sickness. Through
&c.

Some of these being said, the Priest goes on thus :

S. James 5.
14, 15.

Domine Deus, qui per
Apostolum locutus es,
Infirmatur quis in Vobis,
inducat Presbyteros Ec-
clesia & orent super eum
ungentes eum oleo Sancto
in Nomine Domini, &c.
Cura quæsumus Re-
demptor noster gratiâ
Spiritus Sancti languores
istius Infirmi : & sua sa-
na vulnera, ejusq; dimit-
te

O Lord God, who by
thy Apostle hast said, If
any Man be sick, let him
call for the Elders of the
Church, and let them
pray over him, anointing
him with Oil in the Name
of the Lord, &c: Cure
we beseech thee, O our
Redeemer, by the
Grace of the Holy Spirit,
the sickness of this infirm
Person :

‘te peccata, atq; dolores
‘cunctos cordis & corpo-
‘ris expelle, plenamq; &
‘interius exteriusq; sa-
‘nitatem miserecorditer
‘redde: ut ope misere-
‘cordiæ tuæ restitutus &
‘Sanatus, ad pristina Pie-
‘tatis tuæ reparetur Of-
‘ficia; Per &c.

‘Person: Heal his Wounds,
‘and forgive his Sins, and
‘cure all the Pains, both
‘of his Heart, and of his
‘Body; and restore him
‘mercifully to full health,
‘both inward and out-
‘ward: that being by thy
‘merciful Aid Recovered
‘and Healed, he may be
‘strengthened to the for-
‘mer Duties of thy Ser-
‘vice; Through &c.

Then the sick Person kneels down upon the right
Hand of the Priest, and this Antiphona is sung:

‘Dominus locutus est
‘Discipulis suis, In No-
‘mine meo Dæmonia eji-
‘cite, & super Infirmos
‘manus vestras imponite &
‘bene habebunt. Psalm.
‘Deus Deorum Dominus
‘locutus est: Et repetit;
‘In Nomine meo &c.

‘The Lord said unto
‘his Disciples, In my
‘Name cast out Devils;
‘and lay your hands upon
‘the Sick and they shall
‘Recover. Then the 49
‘Psalm, The Lord, the
‘Mighty God, hath spo-
‘ken, &c. After which
‘they repeat again: In
‘my Name &c. as before.

Then follows this Prayer.

‘Oremus Dominum
‘nostrum Jesum Chri-
‘stum, & cum omni sup-
‘plica-

‘Let us pray unto our
‘Lord Jesus Christ, and
‘beseech him with all
‘supplica-

Of Extreme Unction.

‘plicatione rogemus, ut
 ‘hunc famulum suum N.
 ‘per Angelum Sanctum
 ‘suum *visitare, latificare,*
 ‘& confortare dignetur.

‘supplication, that he
 ‘would vouchsafe, by his
 ‘Holy Angel, *to visit make*
 ‘glad, and comfort this his
 ‘Servant.

Afterwards this *Antiphona.*

‘Succurre Domine In-
 ‘firmo isti N. & Medica-
 ‘eum spirituali Medica-
 ‘mine, ut in *pristinâ sa-*
 ‘nitate restitutus, gratia-
 ‘rum tibi *sanus* referat
 ‘Actiones.

‘Succour, O Lord,
 ‘this *Infirm Person* N.
 ‘and heal Him with a spi-
 ‘ritual Medicine, that
 ‘being restored to his for-
 ‘mer Health, when he is
 ‘Well, he may return
 ‘thanks unto thee.

Then follows another *Psalm*, and after it this *Antiphona* :

‘Sana Domine *infirmum*
 ‘istum cujus Ossa
 ‘turbata sunt, & cujus A-
 ‘nima turbata est Valde :
 ‘sed tu Domine conver-
 ‘tere, & sana eum, &
 ‘eripe animam ejus.

‘Heal, O Lord, this *sick*
 ‘Person whose Bones are
 ‘troubled, and whose
 ‘Soul is very much affli-
 ‘cted : but turn thou, O
 ‘Lord, and heal him, and
 ‘deliver his Soul.

After

After this is said the 6th Psalm, from whence the Antiphona was taken; which being ended, they anoint the sick Person in several parts, but especially in that where the pain lies; saying this Prayer:

' *Inungo te de Oleo san-*
' *cto in Nomine Patris, &*
' *Filii, & Spiritus Sancti:*
' *ut non lateat in Te Spi-*
' *ritus immundus, neque*
' *in membris, neque in*
' *medullis, neq; in nullâ*
' *compagine membro-*
' *rum; sed in te habitet*
' *virtus Christi Altissimi*
' *& Spiritus Sancti; qua-*
' *tenus per hujus Opera-*
' *tionem Myſterii, atque*
' *per hanc Sacraſti Olei*
' *Unctionem, atq; noſtram*
' *deprecationem, virtute*
' *Sanctæ Trinitatis medi-*
' *catus ſive ſotus, priſti-*
' *nam & immelioratam re-*
' *cipere merearis ſanitatē:*
' *Per eundem.*

' I anoint thee with this Instead of
' *Holy Oil, in the Name* this, Arcudius,
' *of the Father, and of* gives us this
' *the Son, and of the* Form out of
' *Holy Ghost; that no un-* a very ancient
' *clean Spirit my remain* Manuſcript in
' *in thee, but that the* the Greek
' *vertue. of the moſt* Church: Πά-
' *highſt of Chriſt, and* τερ ἀγίε, ἰα-
' *the Holy Ghost may* τὴν ψυχὴν καὶ
' *dwell in thee: to the End* σωμάτων —
' *that by the Operation of* ἰατρικῆς καὶ τὸν
' *this Myſterie, and* δύλον (καὶ τὸν
' *through the Unction of* θεοῦ ἐν τῇ
' *this holy Oil, and our* χρίσας αὐτὸν
' *Prayers, thou may'ſt be* ἐπιμαρτυρίας καὶ
' *healed and reſtored by the* ψυχικῆς ἀδελ-
' *Vertue of the Holy* φείας — καὶ ζωο-
' *Trinity, and receive thy* ποίησιν αὐτὸν
' *former and better health,* καὶ τὸ τοῖ ἐν-
' *Through the ſame.* αῖρετον, &c.

των ῥῶται, ψυχῆς τὸ καὶ ῥῶτον καὶ σώματος, καὶ πνεύματος ἁγίου. Arcudius de Sac. Ext. Unct. p. 394. And the Prayers in the Office of the Euchelaion are all exactly conformable, to what I have here obſerved.

L

Then

Then follows this Prayer.

‘ Domine Deus Salva-
 ‘ tor noster, qui es vera
 ‘ salus & Medicina, à quo
 ‘ omnis Sanitas & Medi-
 ‘ camentum venit, quiq;
 ‘ nos Apostoli documento
 ‘ instruis ut *languentes O-*
 ‘ *lei liquore Orantes tan-*
 ‘ *geremus*, respice propi-
 ‘ tius super hunc famu-
 ‘ lum tuum N. & quem
 ‘ languor curvat ad exi-
 ‘ tum, & virium defectus
 ‘ trahit ad Occasum, me-
 ‘ dela tuæ gratiæ *restituat*
 ‘ *in Salutem*. Sana quoq;
 ‘ quæsumus omnium me-
 ‘ dicator ejus febrium, &
 ‘ cunctorum languorum
 ‘ Cruciatu, ægritudinem-
 ‘ que, & dolorum omni-
 ‘ um dissolve tormenta,
 ‘ viscerumq; ac cordium
 ‘ interna Medica: Me-
 ‘ dullarum quoq; & Co-
 ‘ gitationum: Sana dif-
 ‘ crimina ulcerum, vani-
 ‘ tatumq; putredines e-
 ‘ vacua, Conscientiarumq;
 ‘ cicatrices veteres, immensa-
 ‘ que remove passiones:
 ‘ Carnis ac Sanguinis materiam reforma, delictorumq;

‘ O Lord God our Sa-
 ‘ viour, who art the true
 ‘ *Health and Medicine*,
 ‘ and from whom, all
 ‘ *Health and Medicine* doth
 ‘ proceed: who also, by
 ‘ the *Instruction* of thy
 ‘ *Holy Apostle* hast taught
 ‘ us, that we should anoint
 ‘ *the Sick with Oil*, look
 ‘ down we beseech thee
 ‘ in mercy upon this thy
 ‘ Servant N: and whom
 ‘ his *weakness* has brought
 ‘ down to *Death*, and the
 ‘ *decay of his strength*,
 ‘ draws towards his *End*,
 ‘ Let the power of thy
 ‘ *Grace restore to Health*:
 ‘ *Heal*, we beseech thee,
 ‘ *his Favours*, &c. —
 ‘ And let the *Holy Unction*
 ‘ of this Oil be the *Expul-*
 ‘ *sion of his present Sick-*
 ‘ *ness and Infirmary*, and
 ‘ the remission of all his
 ‘ Sins: Through.

cuncto-

‘cunctorum veniam tribue; sicq; illum tua pietas
‘jugiter custodiat, ut nec ad Correptionem aliquando
‘*Sanitas*, nec ad perditionem nunc, Te auxiliante,
‘perducat Infirmitas; sed fiat illi hæc *Olei Sacri per-*
‘*unctio*, morbi & languoris *presentis* expulsio, atq; pecca-
‘*torum omnium optata remissio*: Per Dominum nostrum.

Then let the Priest give him the *Communion* of the
Body and Blood of *Christ*: and if occasion be,
let them repeat this seven days; “*And the Lord*
“*shall raise him up*; and *I F he be in Sins, they*
“*shall be remitted*.

The Priest ought also to say the *Morning and Even-*
ing Service every day to the Sick Person, adding
the *Hymn*; || “*Christe Cælestis Medicina Patris*; || See the
which is a *Prayer* entirely for the recovery of *Oper. p. 287.*
the *Bodily Health*.

This was the method of their *Unction* in Pope
Gregory’s Missal; and which I suppose shews that it
had somewhat more than a *bare respect to bodily Cures*;
indeed was, as I before affirm’d, especially designed
for them. It were an easy matter to shew the very
same to be the practice of the *Greek Church* at this
Day; insomuch that * *Arcudius* himself could not * *Arcud. de Sa-*
dissemble it: But I shall close this with one Obser- *cram. Extr.*
vation more which † *Cassander* has given us, that it *Unct. l. 5. c. 5.*
was anciently the custom to anoint, not only the *de formâ hu-*
der Persons, but even *Infants*, after the same man- *jus Sacramen-*
ner; not sure for the forgiveness of those remains of † *Cassander.*
Sin which the former *Sacraments* had not sufficiently *Oper. p. 289.*
cleared, but for the same End for which they then did *where he also*
all others, the *Recovery of their bodily Health*. *cites Cusanus*
Remark.

ARTICLE XIII.

Of Marriage.

Vindicat. p. 70.

¶ *Cassand. Consult. Art. 13. de num. Sacram. in fine.*

De Matrimonio verò non modò P. Lombardus negavit in eo gratiam

conferri, sed longè post eum *Durandus* disertè inquit, non esse Matrimonium univocè Sacramentum ficut alia Sacramenta novæ legis, nam nec conferre gratiam non habenti, nec augere habenti; non esse itaq; Sacramentum propriè ac stricte dictum. † Lib. 4. d. 2. l. C. p. 696. Fuit tamen Conjugium ante Peccatum institutum, non utiq; propter Remedium, sed ad Sacramentum. Et d. 26. l. A. Cum alia Sacramenta post peccatum & propter peccatum exordium sumpsissent, Matrimonii Sacramentum etiam ante peccatum legitur institutum à Domino.

* 4 Sent. d. 26. q. 3.

* *Durandus* in exprefs terms declares, that forasmuch as it neither confers Grace where it is not, nor encreases it where it is, it cannot be a *Sacrament truly and properly so called.*

† For his torrent of Fathers, *Bellarmino* has been able to collect but six or seven, of

which not one to the purpose, nor any very ancient: And for the Scriptures, *Esaius* one of the wisest of their own Party, is forced to confess; Cum igitur hujus Doctrinæ non possit ex Scripturis haberi probatio, saltem aperta & evidens; consequens est articulum hunc, Matrimonii Sacramento gratiam conferri, unum esse ex traditionibus Ecclesiæ non Scriptis, & ad Verbum Dei non scriptum sed traditum pertinere. 4 Sent. d. 26. §. 7. p. 61.

ART I-

ARTICLE XIV.

Of Holy Orders.

IF the *Vindicator* be truly agreed with Me in this Vindicat. p. 71. *Article*, He must then renounce the number of his *seven Sacraments*. I deny'd that there was any *Sign instituted by Christ, to which his Grace is annexed*: All the Authority *Imposition of Hands* has in Scripture, being only the Example of three or four places, where it was practis'd indeed, but no where commanded. I affirm'd that several of his own *Church* had declared it not to be *Essential to Holy Orders*, nor by consequence *the outward Sign of a Sacrament in them*. In a word, I said, that the *Grace* conferr'd was no *Justifying Grace*, nor by consequence such as is requisite to make a *true and proper Sacrament*: To all which he has thought fit not to offer one word in Answer.

ART I.

ARTICLE 15, 16, 17, 18.

Of the Eucharist.

Vindicat. p. 72.

AS to the Business of the *Eucharist*, I had not entred on any Argument about it, had not *Monsieur de Meaux* here thought fit to lay aside the Character of an *Expositor*, to assume that of a *Disputant*.

For the words of *Institution*, which are the principal part of this Controversy, I proposed two Arguments to confirm the Interpretation which our Church gives of them: One from the the natural import of the words themselves; the Other from the intention of our Saviour in the institution of this Holy Sacrament. To the former of these the *Vindicator* thought he could answer somewhat; but for the latter, it has been urged chiefly since *Bellarmine's* time, and so our Author had nothing to say to it.

Ibid.

Reg. 73, 74.

For the former then he tells us, first, Of the *sincerity of my Attacque*; That the Bishop declared there *was nothing in the words of Institution OBLIG-ING them to take them in a figurative sense; to which I oppose only, That there are such Grounds in them for a figurative Interpretation, as NATURAL ALL lead to it.* 'Tis true, I have not here used the very word OBLIGED, but yet in my proof I proceed upon such Grounds as I said would *NECESSARILY REQUIRE a figurative Inter-*

Expos. Ch. of
Eng. p. 47.

Interpretation; which is much the same thing. And though I cannot tell what will Oblige Him to take those words in their true, *i. e.* figurative sense; yet if I have proved, "*That there are such Grounds in those words as Naturally, indeed necessarily lead to it*; any reasonable Man would think, that join'd with the Other proof from the Reason of the thing it self, might be sufficient to Oblige him to acquiesce in it.

But we will examine his Process, which whether it argues more my *unsincerity*, or the falseness of their Interpretation, I shall leave it to the Reader to judg.

First; He confesses, as to my first Position, that *Vindicat. p. 73.* the words themselves do *naturally* lead to a *figurative* Interpretation. "No Body, *says he*, ever deny'd "but the words as they lie (without considering the "Circumstances and Practice of the Church, deliver- "ing the Interpretation of them down to us) *might* "possibly lead to a *figurative* Interpretation: Seeing the "like Expressions are frequently found in Scripture: "As for Example, *I am a Door, I am a Vine, &c.* "Which being always taken by the Church in a *figu- "rative* sense, we should esteem him a Mad-man that "should think it possible after this, to persuade all "the World they ought to be taken in a *literal*. "And as it would be a madness to suppose all Man- "kind might in future Ages be so sottish, as to re- "nounce this *figurative* Interpretation of *Jesus* "Christ's being a *Dore*, and a *Vine*, and fall so far "into the *literal* sense, as to believe him to be *sub- "stantially* present in them, and pay the utmost *ado- "rations*.

|| This is the Pretence of Mr. Arnauld, and at large refuted by Mr. Claude in his answer to him; whose Works being in English, I shall refer the Reader, who desires to see the vanity of this Argument exposed, to what he has there said.

“ *rations* to him there, set them up in Temples to be Adored, and celebrate Feasts in honour of them; || So we cannot but think it to be irrational to imagine, that if the Disciples and whole Church in all Nations, had been once taught these words, *This is my Body*, were to be taken in a *figurative sense*, it could ever have happen'd that the Visible Church in all Nations, should agree to teach their Children the *literal*, &c.

The meaning of which Discourse, if I understand it aright, is this Concession, that the words of *Institution* do in themselves as naturally lead to a *figurative Interpretation*, as those other Expressions, *I am a Vine, I am a Door*: And the only thing which makes the difference is, that the *Church*, as he supposes, has from the beginning interpreted the One according to the Letter, the Other in a figurative Acceptation.

“ Secondly, As to my Argument, That if the *Relative This*, in that Proposition, *this is my Body*, refer'd to the Bread which our Saviour held in his Hand, the natural repugnancy there is betwixt the two things affirmed of one another, *Bread* and *Christ's Body* will *NECESSARILY REQUIRE* the *figurative Interpretation*. This *

† Hoc est impossibile quod Panis sit Corpus Christi: de Conse-

crat. d. 2. c. 55. p. 2393. in Gloss. * De Euch. l. 1. c. 1. p. 462. l. D. speaking of *Carolus* Brad's Opinion of the Eucharist; Scripsit, says he, Verba Evangelistæ, *Hoc est Corpus meum, hunc facere sensum, Hic Panis est Corpus meum, quæ sententia aut accipi debet tropicè, ut Panis sit Corpus Christi significativè, aut est planè absurda & Impossibilis, nec enim fieri potest, ut Panis sit Corpus Christi. Ex l. 3. c. 19. p. 747. Non potest fieri ut vera sit propositio in quâ Subjectum supponit pro Pane, prædicatum autem pro Corpore Christi, &c.*

believes

believes, That all my Logic will never be able to prove that the Pronoun *THIS* must necessarily relate to (*Panis*).

* Bread, and not to (*Corpus*) Body. How far my Logic has been able to do this, I must leave it to others to determine; but for the *Vindicator's* satisfaction, I do assure him, that *Bellarmino* looks upon it to be *Good Logic*. And because it is in the middle of the citation I referred to, and which he has almost entirely transcribed, excepting only the part I am now speaking of, I will not charge him with *unfincerity* in the omission, but I must needs say 'twas indiscreet to put the issue of the Question upon what his *Cardinal* had so freely confessed: † “*The Lord*, says he, *took* † *Bellarm de Euchar. l. 3. c. 19. p. 746. Lit. D. Domini* *Bread in his hands, and blessed it, and gave it to his Disciples, and said of it, This is my Body: Therefore he took BREAD, and blessed BREAD, and gave BREAD to his Disciples, and said of BREAD, This is my Body.* *qua accepit in manibus panem, eumq; benedixit, & dedit discipulis & de eo ait, Hoc est Corpus meum. Itaq; panem accepit, panem benedixit, panem dedit, & dedit* And in another place, arguing against this very Opinion of the *Vindicator*, That *THIS* in that proposition belongs to *BODY*, not the *BREAD* which he held in his hand; says, “*That if a Man points with his finger to a thing whilst he utters a pronoun demonstrative, 'twere absurd to say that any thing else should be referred to, but that thing. Our Lord took Bread, and reaching it out to them, said, Take, Eat, THIS is my Body; He seems to have pointed to the BREAD; and therefore must have skewn some certain thing, even before the other words were pronounced.* *Pane dixit, Hoc est corpus meum. Id. l. 1. c. 11. p. 517. Lit. B. Siquis digito aliquid ostendat, dum Pronomen effert, valde absurdum videretur dicere Pronomine illo non demonstrari rem presentem. Atqui Dominus accepit Panem, & illum porrigens ait, Hoc est Corpus meum; viderur igitur demonstravisse Panem. Neq; obstat quod propositio non significat nisi in fine totius prolationis. Nam etsi ita est de propositione quæ est Oratio quædam, tamen demonstrativa pronomina mox indicant certum aliquid, etiam antequam sequantur cæteræ voces. Et sane in illis verbis, Bibite ex hoc omnes, valde durum est non demonstrari, I D. quod Erat, sed I D. tantum quod futurum erat.*

stendat, dum Pronomen effert, valde absurdum videretur dicere Pronomine illo non demonstrari rem presentem. Atqui Dominus accepit Panem, & illum porrigens ait, Hoc est Corpus meum; viderur igitur demonstravisse Panem. Neq; obstat quod propositio non significat nisi in fine totius prolationis. Nam etsi ita est de propositione quæ est Oratio quædam, tamen demonstrativa pronomina mox indicant certum aliquid, etiam antequam sequantur cæteræ voces. Et sane in illis verbis, Bibite ex hoc omnes, valde durum est non demonstrari, I D. quod Erat, sed I D. tantum quod futurum erat.

From which put together, I think we may frame this Argument:

If the Relative *THIS*, in that Proposition, *This is my Body*, belong to the *Bread*, so that the meaning is, *This Bread is my Body*, then it must be understood *Figuratively*, or 'tis plainly *absurd and impossible*:

But the *relative This* in that proposition, *This is my Body*, does belong to the *Bread*, forasmuch as Christ took *Bread*, and blessed *Bread*, and gave *Bread* to his Disciples, and therefore said of *Bread*, *This is my Body*: Therefore

That proposition, *This is my Body*, must be understood *figuratively*, or 'tis plainly *absurd and impossible*.

How far the *Vindicator* will approve this *Logick*, I cannot tell; but the first *proposition* is their common concession, and he himself seems contented with it. The second is *Belkarmine's* own grant, nay what he contends for, and indeed what the connexion of the Words do evidently require: And then for the *conclusion*, I believe a very little *Logick* will be enough at any time to make good the sequel of it.

Vind. p. 75.

But the *Vindicator* has an Exception against all this, and tells us, "*That it will all argue nothing against them, unless I beg the Question, and suppose that no real change was made by these words.*" I presume it is as much a *begging of the Question* for him to suppose there was, as for me that there was not. We do not now enquire how to expound the *Proposition*, supposing there were such a change made as they imagine; but the Question is, *Whether these Words do necessarily imply any such change*; nay, rather do not oblige us to take them in a *figurative sense* to shew that there is none?

How-

However he is resolved he will suppose the Question first, and then prove it, tho' I must not. "We will suppose, says he, and that not incongruously, That our Blessed Saviour in changing the Water into Wine, might have made use of these words *THIS IS WINE*, or *LET THIS BE WINE*. I hope he does not look upon these two to be one and the same. But in short, If our Saviour had said *Let this be Wine*, the meaning must have been, *Let this which is now Water become Wine*. If he had said, *This is Wine*, and the conversion not yet made, it would have been false: If after the conversion, no more than this, *This that is contained in these Pots is Wine*; or, *This which before was Water, now is Wine*.

And so in the point before us; Had our Blessed Saviour said, *LET THIS BE MY BODY*, and a conversion had been thereupon as truly made, as of the Water into Wine, we should have made no doubt, but that it was a command for that which before was Bread to become his Body. If we take the Words as they are, *THIS IS MY BODY*, and no conversion made before they were pronounced, the Proposition in the literal sense must plainly be false. If a real conversion had first been made, as when the Water was turned into Wine, then would it signify no more than this, *This which before was Bread, is now my Body*. So that all this will as little avail him, as he says the other did us, unless he also beg the Question, and suppose a real change made by these words, which he knows is the very thing which we deny; as we shall have reason to do, till they can prove that what, we are sure, was Bread, is converted into the Body of Christ.

And thus much for his disputing; Before he enters vindict. on an Examination of those Authorities I produced to 77, 78, 79, 80.

shew the novelty and uncertainty of *Trans-substantiation*, he is willing to state the Case, and to that end would fain know what we mean when we say, that *Christ is not Corporeally present in this Sacrament.*

*“Or how that which is not the thing it self, is yet more than a meer figure of it. In answer to which, I shall need seek no farther than those Testimonies I before alledged out of the publick Acts of our Church to satis-
fie him. Our Catechism affirms, “That the inward*

*See the Church
Catechism.*

*“part, or thing signified in this Holy Supper, is the BODY
“AND BLOOD OF CHRIST, which are V E-
“RILT AND INDEED taken and received by*

Article 28.

*“the faithful in the Lords-Supper: And the meaning of it our 28th || Article expounds thus; “The Body of
“Christ is given, taken, and eaten in the Lord’s Supper,
“ONLY AFTER A SPIRITUAL AND HEAVEN-
“LY MANNER; and the means by which this is done,
“is FAITH. So that to such as rightly, and worthily, and
“with Faith receive the same, The Bread which we
“break, is, as St. Paul declares it, The Communion of the
“Body of Christ, and the Cup of Blessing which we bless,
“The Communion of the Blood of Christ. In a word;
We say, that the faithful do really partake of Christs
Body after such a manner, as those who are void of
Faith cannot, tho’ they may participate the Outward
Element’s alike; Whom therefore our Church declares,*

** Article 29.*

“ To receive on’y the Sacrament of the Body and Blood
“of Christ, but to be no way partakers of Christ; but
“rather as St. Paul again says, to Eat and Drink their
“own Damnation, not discerning the Lords Body.*

** † See the
Appendix. N.
V. in which St.
Chrysostom
gives the very
same account
of it.*

** † These are the Words of our Church; and the
meaning is clearly this: Christ is really present in this
Sacrament, inasmuch as they who worthily receive it,
have thereby really convey’d to them our Saviour Christ,
and*

and all the benefits of that *Body and Blood*; whereof the *Bread and Wine* are the *outward Signs*. This great effect, plainly shews it to be more than a *meer Figure*; yet is it not his *Body* after the manner that the *Papists* imagine, “† *Christ’s Body being in Heaven, and not on the holy Table; and it being against the truth of Christ’s natural Body, to be at one time in more places than one.*” † *Rubrick at the end of the Communion Office.*

The *Sacramental Bread and Wine* then remain still in their very *natural Substance*; nor is there any *corporal Presence* of *Christ’s natural Flesh and Blood* at the *holy Altar*. The *Presence* we allow, is *Spiritual*, and that not only as to the *manner of the Existence* ||, || *Vindicat. p. 77, 78.* which the *Vindicator* seems to insinuate (for we suppose it to be a plain *Contradiction*, that a *Body* should have any *Existence* but what alone is proper to a *Body*, i. e. *Corporal*) but as to the *nature of the thing it self*; and yet it is *Real* too: The *Bread* which we receive, being a most *real and effectual Communion* of *Christ’s Body*, in that *Spiritual and Heavenly* manner which *St. Paul* speaks of, and in which the *Faithful*, by their *Faith* are made partakers of it. That this Exposition is agreeable to the Doctrine of the Ch. of England, the Authorities already cited, shew.

Homily concerning the Sacrament, part 1. p. 283. &c. and the same is the Explication, which all the other Protestant Confessions have given of it; as is evident by the Collation of them made by Bishop Cosins, in his History of Transubstantiation, cap. 2. where he has set down their Words at large, p. 6. &c. See also the

Thus does our *Church* admit of a *real Presence*, and yet †, neither take the *Words of Institution* in their † *Vindic. p. 80.* *literal Sense* *, and avoid all those *Aburdities* we so * *Ibid. p. 79.* justly charge them with: As to the *Authorities* of their own *Writers*, which I alledged to shew that the *Doctrine of Transubstantiation* had no *Grounds*, neither in *Scripture* nor *Antiquity*: He is content to allow that the *Scriptures* are not so plain in this matter, but

Vind. p. 80, 81. but that it was necessary for the Church to interpret them in order to our understanding of it. And for Antiquity, he desires us to observe, 1st, "That the Council of Trent having in the first Canon, defined the true, real, and substantial Presence of the Body and Blood of Jesus Christ in the most holy Sacrament, brings this Transubstantiation, or Conversion of one Substance into another, as the natural Consequence of it. Can. 2. If any one shall say, That the Substance of Bread and Wine remains in the most holy Sacrament of the Eucharist, together with the Body and Blood of our Lord Jesus Christ, and shall deny that wonderful and singular Conversion of the whole Substance of the Bread into the Body, and of the whole Substance of the Wine into the Blood, the Species of Bread and Wine only remaining; which Conversion the Catholick Church does most aptly call Transubstantiation; let him be Anathema.

¶ Can. 1.

The design of the Council in which Canon is evidently this, To define not only the real and substantial Presence of Christ in the Eucharist, against the Sacramentaries, which before was done ||; but also the manner or mode of his Presence, against the Lutherans, in two Particulars; 1st, Of the Absence of the Substance of the Bread and Wine. 2^{ly}, Of the Conversion of their Substance into the Body and Blood of Christ, the Species only remaining. But this the Vindicator will not allow, but advances an Exposition so contrary to the design of the Council, and Doctrine of his Church, that it is wonderful to imagine how he could be so far deceived himself, or think to impose upon others so vain and fond an Illusion.

Vindic. p. 83.

"It is manifest, says he, that the Church does not here intend to fix the manner of that Conversion, but only to declare the matter, viz. That the Body and Blood
" of

"of Jesus Christ becomes truly, really, and substantially Present; the Bread and Wine ceasing to be there truly, really, and substantially Present, tho the Appearances thereof remain. Now this is so evidently false, that Suarez doubts not to say 'tis *HEREST* to affirm it, Forasmuch, says he, as the Council not only determines *See Suarez cited below.*
 "the Presence of Christ's Body, and Absence of the Substance of the Bread, but also the true Conversion of the one into the other; thus establishing, not only the two former, but this last also as an Article of Faith.

Our dispute therefore, is not only, as this Author pretends, about the real Presence of Christ's Body, and Absence of the Substance of the Bread, which he calls the thing it self; but also about the Manner, how Jesus Christ is Present; viz. Whether it "be by that WONDERFUL and singular CONVERSION which their Church calls so aptly TRANSUBSTANTIATION? Now this being that we are to enquire into, let us see whether the Authorities I have brought, have not the force I pretend against their Tenets.

And 1. LOMBARD writing about this Conversion, plainly shews it to have been undetermined in his time. For having first asserted the real Presence in this Sacrament, and the change which he supposed was made upon that account: He goes on to that which the † Vindicator is pleased to call a Scholastick Nicety; and it was indeed at that time no other, tho since become a matter of Faith, viz. What kind of Conversion is there made? Whether formal or substantial, or what else? And for this, he tells us freely, He is not able to define it: That some have thought it to be

† Vind. p. 92.
 Lombard. l. 4. d. 11. lit. A. p. 735. De modis Conversionis. Si autem quæritur qualis sit illa Conversio, an formalis, an substantialis, vel alterius generis, definire non sustineo: Quibusdam esse videtur substantialis, &c.

a *SUBSTANTIAL CHANGE*; but for his part, he will not undertake to determine it.

¶ Dicendum, *Sancti Scotus, quod Ecclesia declaravit istum intellectum esse de veritate fidei. Si quæras, quare voluit Ecclesia eligere istum intellectum ita difficilem huius*

Articuli, cum verba Scripturæ possint salvari secundum intellectum facilem, & veritatem secundum apparentiam; Dico quod eo spiritu expositæ sunt Scripturæ, quo conditæ. See 4. Sent. d. 11. q. 3. p. 63.

* And before, in Sect. Quantum ergo, He profess'd, *Principaliter autem videtur mo-
movere quod sic tenet Romana Ecclesia*

In a Word, Bellarmine himself cites Scotus for this Opinion: "*Non extare locum ul-
lum Scripturæ, tam expressum, ut sine Ecclesiæ declaratione evidenter cogat Transub-
stantiationem admittere, Bell. de Euch. l. 3. c. 23. p. 767. L. D.*

† And again, p. 768 L. A. Unum tamen addit Scotus, quod minime probandum est, *Ante Lateranense Concilium non fuisse dogma fidei Transubstantiationem.*

Vind. p. 88.

* Suarez in 3
part. D. Tb.

vol. 3 disp. 30.
§ 1. p. 593 Sa-
cramentum

Eucharistiæ
conficitur per

veram conver-
sionem Panis

& Vini in Cor-
pus & Sangui-

nem Christi.

*Hæc assertio est de fide: Nam licet sub his verbis non habeatur in Scrip-
tura, ea tamen docet Ecclesia ab Apostolis edocta; docens simul ita esse intelligenda
Verba formæ & in vero sensu eorum hanc veritatem contineri. And then p. 594. col.
2. adds, 1. Ex hac Fidei Doctrina, colligitur corrigendos esse Scholasticos qui hanc
Doctrinam de Conversione hac, seu de Transubstantiatione, non admodum antiquam esse
dixerunt, inter quos sunt Scotus & Gabriel Biel, lect. 21. in Can. Sc. And then, 2do
infero, Siquis confiteatur præsentiam corporis Christi, & absentiam Panis, neget tam-
en veram Conversionem unius in aliud, in HÆRESI labi, quia Ecclesia Catho-
lica, non solum duo priora, sed etiam hoc tertium definit ac docet.*

which

which our good Author examined; but amidst all his sincerity, overlook'd this passage, as not much for his purpose; "That if any one should confess the real Presence of Christ's Body, and Absence of the Bread, and yet deny the true CONVERSION of the one into the other, he would fall into HEREST; forasmuch as the Church has defined, not only the two former, but also the third likewise. But,

4thly, The Prevarication of our Author in the next Citation is yet more unpardonable. I affirmed, "That Cardinal Cajetan acknowledged, that had not the Church declared her self for the proper Sense of the Words, the other might with as good reason have been received. This he says, is false; for that Cajetan says no such thing; nay, rather the contrary, as will appear to any one who reads that Article: And then with wonderful assurance, begins a rabble of Citations nothing to the purpose, in the very next Words to those in which mine end.

"For the better clearing of this Doctrine, says Cajetan in 3. D. Th. q. 75. art. 1. p. 130. Col. 1. In comment. circa presentis & sequentium Articulorum Doctrinam, pro claritate & ampliori intellectu difficultatum, sciendum est ex Autoritate S. Scripturæ de Existentia Corporis Christi in Sacramento Eucharistie, nihil aliud haberi expresse, nisi verbum Salvatoris dicentis, Hoc est Corpus meum: Oportet enim Verba hæc vera esse. Et quoniam verba sacre Scripturæ, exponuntur dupliciter, vel Proprie vel Metaphorice; Primus Error circa hoc fuit Interpretantium hæc Domini Verba Metaphorice; quem magister Sent. 1. 4. c. 10. Tractat. Qui & hoc Articulo reprobatur. Et consistit VIS Reprobationis in HOC, Quod verba Domini intellecta sunt ab ECCLESIA Proprie, & PROPTEREA oportet illa verificari proprie. Habemus igitur ex veritate verborum Domini in sensu proprio, &c. Cited by the Vindicator.

"these words *Metaphorically*, which is rejected in this *Article*. And the force of the Rejection consists in this, *That the words of our Saviour have been understood in their proper Sense by the Church, and therefore must be properly true.*

This the *Vindicator* was pleased to pass by, tho' the very next words to those he cites: Nay, to say, That *Cajetan* had no such thing in that *Article*; and appeal to any that should read it, for the truth of it. Should a *Protestant* have done this, he would, I believe, have found out a great many hard Names for him, to testify his Zeal against Falshood and Unsincerity, and shew what a kind of Religion that must be, that is *not maintainable without such sinister doings*: But I shall remit him wholly to the *Reader's Censure*, and his own *Conscience for Correction*.

Vind. p. 222.

Vindic. p. 88. As for my last Assertion, "*That Transubstantiation was no matter of Faith, till the Council of Lateran, 1200 years after Christ*: They are the very words of *Scotus* cited by *Bellarmino*, and all his *Sophistry* will not be able to prove that they make but little for my purpose.

See p. 64.

Thus, notwithstanding all the little Endeavours of the *Vindicator*, to evade the truth of those Concessions made by the greatest of his own Communion in favour of our Doctrine, my Argument still stands good against them; and *Transubstantiation* appears to have been the monstrous Birth of these last Ages, *unknown in the Church for almost 1200 years*. For what remains concerning the *Adoration of the Host*, since he has thought fit to leave my Arguments in their full force; I shall not need say any thing in defence of that, which he has not so much as attempted to destroy.

Vind. p. 92, 93.

ARTICLE XIX.

Of the Sacrifice of the Mass.

IF I affirmed, *The Sacrifice of the Mass* to be one of those Errors that most offends us; I said no more than what the *Church of England* has always thought of it: And had the *Vindicator* pleased to have examined my Arguments, instead of *admiring* them, he would perhaps have found I had reason to do so.

Vindic. p. 94.

“* The *Council of Trent* affirms, “That the *Mass* is
 “a true and proper Sacrifice offered to God, a Sacrifice
 “not only of Praise and Thanksgiving, nor yet a bare
 “Commemoration of the Sacrifice offered on the Cross, but
 “truly Propitiatory for the Dead and the Living, and
 “for the Sins, Punishments, Satisfactions, and other Ne-
 “cessities of both of them. † A Sacrifice wherein the
 “same Christ is now offered without Blood, that once
 “offer’d himself in that bloody Sacrifice of the Cross, the
 “same Sacrifice, the same Offerer; Christ by his Priests
 “now, who then did it by himself, offering himself,
 “only differing in the manner of Oblation.

Concil. Trid. Sess. 22. p. 196. de Missa.

* Canon. 1. Siquis dixerit in Missa non offerri Deo verum & proprium Sacrificium, aut quod offerri non sit aliud, quam nobis Christum ad manducandum dari. Anathema sit.

* Canon. 3.

Siquis dixerit *Missæ Sacrificium* tantum esse laudis & gratiarum actionis, aut nullam commemorationem Sacrificii in Cruce peracti, non autem Propitiarium, vel solipropitiæ sumentis, neque pro Vivis & Defunctis, pro peccatis, penis, satisfactionibus, & aliis necessitatibus offerri debere, Anathema sit.

† Ibid. Cap. 2. p. 191. Una eademque est Hostia, idem nunc offerens Sacerdotum Ministerio qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa.

This is in short, what their *Council* has defined as to this *Mass-Sacrifice*, and what we think we have good reason to be offended at. That there should be any true and proper Sacrifice, truly and properly Propitiatory, after that of the Cross; that Christ who once of-

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fer'd up himself upon the Tree for us, should again be brought down every day from Heaven, to be *Sacrificed* a new in ten thousand places at a time on their *Altars*: And by all these things so great a dishonour done to our Blessed Lord, as most evidently there is, and our Writers have unanswerably proved, in the whole design, Practice, and Pretences of it.

Vindicat. ib.

How little the Doctrine of the *real Presence*, as understood by the *Church of England*, will serve to support this Innovation, is at first sight evident from the Exposition I before gave of it. That those who are ordained *Priests*, ought to have power given them to Consecrate the *Sacrament* of the *Body and Blood of Christ*, and make them present in that holy *Eucharist*, after such a manner as our Saviour appointed, and as at the first Institution of this Sacred Mystery they certainly were, this we have always confessed; and our

† In the ordering of *Priests*, when the Bishop imposes his hands, he bids him be a faithful Dispenser of the Word of God, and of his Holy Sacraments: And again, when he delivers him the Bible, Take thou Authority to Preach the Word of God, and so minister the Holy Sacraments, &c. Sparrow Collect. p. 158.

† *Rituals* shew that our *Priests* accordingly have such a Power, by *Imposition of Hands*, conferred on them. But that it is necessary to the Evangelical Priesthood, that they should have power to offer up *Christ truly and properly*, as the *Council of Trent* defines, this we deny; and shall have reason to do so, till it can be proved to us, that their *Mass* is indeed such a Sacrifice as they pretend, and that our Saviour left it as an *Essential* part of their *Priesthood* to offer it.

Viadic. p. 95.

For the rest, If with the *Council of Trent*, he indeed believes the *Mass* to be a *true and proper Sacrifice*, he ought not to blame us for taking it in that Sense in which they themselves understand it: For certainly, it is impossible for words to represent a Sacrifice more strictly

strictly and properly, than the *Council of Trent* has defined this.

ARTICLE XX.

Of the Epistle to the Hebrews.

TO elude the authority of this *Epistle*, the *Vindicator*, after *Monsieur de Meaux*, thinks it sufficient to tell us, "That they understand the word *Offer* when they apply it to the *Mass*, in a larger signification than what the *Apostle* there gives it; as when we are said to offer up to God whatever we present before him: And that 'tis thus they pretend to offer up the *Blessed J E S U S* to his Father in the *Mass*, in which he vouchsafes to render himself present before him.

Vindicat. p.
96, 97.

Mr. de M's Ex-
pos. p. 31.

Vind. p. 96.

That this is to prevaricate the true meaning of that phrase, the *Doctrine* of the foregoing *Article* plainly shews. If *Christ* be in the *Mass* a true and proper sacrifice, as was there said, it will necessarily follow that then he must be truly and properly sacrificed:

|| And one essential Propriety, and which they tell us distinguishes a *Sacrifice* from any other *Offering*, being the true and real destruction of what is offered; inasmuch that where there is not a true and proper destruction, neither can there be, as they themselves acknowledge, a true and proper *Sacrifice*: It must be evidently false in these men to pretend, that by *Offering* in this matter is meant only a presenting of *Christ* before God, and not a real change and destruction of his Body offered by them.

|| *Sacrificium*
verum & rea-
le, veram &
realem Occi-
sionem exigit,
quando in Oc-
cisione ponitur
Essentia Sacri-
ficii.

Bellarmin. de
Miss. l. i. cap.
27. p. 1663. A.

If

Reflections upon the foregoing Doctrine.

If in this *Exposition* of their *Doctrine* we do indeed misunderstand the meaning of it, we must at least profess it to be so far from any *wilfull mistake*, that we do no more than what their greatest men have done before us: And inded it still seems most reasonable to us, that either this Sacrifice is no *true* and *proper Sacrifice*, as they say it is; or it is *truly* and *properly offer'd*, as we affirm they understand it to be.

ARTICLE XXI.

Reflections upon the foregoing Doctrine.

Vindicat. p. 97. IF my *Reflections* in this *Article* be but as good, as my *Exceptions* in the foregoing have been just, against their *Doctrine*; what the *Vindicator* has said to these here, will I believe be found as little to the purpose, as what he endeavoured to reply to those before.

Tho' Christ be acknowledged to be *really* present after a *Divine* and *Heavenly* manner in this *Holy Eucharist*, yet will not this warrant the *Adoration* of the *Host*, which is still nevertheless only *Bread* and *Wine*, from being what our *Church* censures it, *Idolatry* to be *abhorred* of all *faithful Christians*; nor will such a *real* presenting of our *Blessed Lord* to his *Father*, to render him propitious to us, make the *Eucharist* any more than a *metaphorical*, not a *true* and *proper propitiatory Sacrifice*.

Rubrick about kneeling at the end of the Communion.

If these men please to fix upon us any other notion of the *real presence* than what has been said, and which alone our *Church* allows of; we are neither concerned

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cerned in the Doctrine, nor shall we think our selves at all obliged to answer for those consequences they may possibly draw from it.

ARTICLE XXII.

Communion under both Species.

TO prove the lawfulness of their denying the Cup *Vindicat.* p 98. to the Laity, the *Vindicator* advances three Arguments from the publick Acts of our own Church: The 1st. false; The 2^d. both false and unreasonable: The 3^d. nothing to the purpose.

1st. He says, the Church of England allows the Communion to be given under one species in case of Necessity: Art. 30. This is FALSE: The Article establishes both Kinds; and speaks nothing at all of any Case of Necessity, or what may, or may not be done on that account. "The Cup of the Lord is not to be

denied to the Lay-people, for both the parts of the Lords Sacrament, by Christ's Ordinance and Commandment, ought to be administred to all Christian men alike.

See Art. 30.
Sparrow's Col-
lect. pag. 102,
and 219.

2^{dly}. "Edward the sixth, he says, in his Proclamation before the order of Communion, ordains, That the Sacrament of the Body and Blood of our Saviour Jesus Christ, should from thenceforth be commonly delivered and administred unto all Persons within our Realms of England and Ireland, and other our Dominions, under both kinds, That is to say of Bread and Wine, except necessity otherwise require.

This,

See Sparrow's
Collect. p. 17.

This, as it is thus alledged by the *Vindicator*, is both *False* and *Unreasonable*: *FALSE*, for that *Edward* the 6th in that *Proclamation* does not ordain any such thing, but only says, That "*Forasmuch as in his High Court of Parliament lately holden at Westminster this was ordain'd, viz. That the most blessed Body and Blood of our Saviour Christ, should from thenceforth be commonly Administred to all persons under both kinds, &c.*" He for the greater Decency, and Uniformity of this Sacred *Eucharist*, now thought fit to appoint the following Form and Order for the *Administration* of it.

|| Note, That this order of Communion was the first thing of this kind that was done after the

Reformation;

The Mass was yet left remaining; and *Edward* the 6th afterwards published two other Books, in which were considerable Alterations, and where there is no mention of any thing of this kind.

|| It is in the next place *UNREASONABLE*, to argue as to the present state of the *Church of England*, from what was allow'd only, and that in case of necessity too, in the very first beginning of the *Reformation*.

It was indeed the singular Providence of God, That in the 2d year of that Excellent Prince, things were so far Reformed from those long and inveterate Errors, in which the Ignorance and Superstition of Several Ages had involved the Church, That they had allowed, nay, commanded the *Holy Sacrament* to be given under *both kinds*, when for so many years it had been received only under *one*. But that labouring still under their former prejudices, they should in case of *Necessity* permit that, which had been the universal practice of the Church, without *any necessity at all* before; this is neither to be admired in them then, nor is it *reasonable* to urge it against us now.

His

His 3d Argument is not only *Unreasonable* upon the account we have now said; but were it never so proper, is absolutely *nothing to the purpose*. In the *Rubrick*, at the end of the same Order of the Communion, there is this Remark:

"Note that the Bread that shall be consecrated, *Sparrow's Col-
lect. p. 24.*
"shall be such as heretofore hath been accustomed;
"and every of the said consecrated Breads shall
"be broken in two pieces at the least, or more by
"the discretion of the Minister, and so distribu-
"ted. And men must not think less to be recei-
"ved in part than in the whole, but in each of
"them the whole Body of our Saviour Jesus Christ.

The meaning of which *Rubrick* is very plain; That whereas the people who had hitherto been accustomed to receive the Wafer *entire*, were now to have but a *part* of it given to them; to prevent any mis-conceits upon that account, as if because they did not receive *the whole Wafer* as they were wont to do, they did not receive *the whole Body*, i. e. the *Flesh of Christ*, (for *as to the Blood*, that they received afterwards in the *Cup*;) It was thought fit for the prevention of this scruple, to tell them, "That they must not think less
"to be received in part than in the whole, but in each
"of them *the whole Body of Jesus Christ*; which what it makes for their *denial of the Cup to the Laity*, I cannot very well apprehend.

And now how well this Author has proved it to be *the Doctrine of the Church of England*, to dispence with the *Cup* in the *Holy Eucharist*, in case of necessity, I shall leave it to any indifferent person to judge. Tho' after all, did we indeed, as some others do, believe
O that

Communion under both Species.

Concil. Trid.
Sess. 21. Can.
1, 2.

that the Church had power to do this; How will this excuse them, who without any *necessary* or but *reasonable* cause deny it to the people altogether; and damn all those that will not believe "*they had not only power, but just cause and reason so to do?* And why will it not as well follow, that they may take away if they please *the whole Sacrament* from them, and Damn all those that will not believe *that they had just cause and power to do this too*; since even that *in Case of Necessity* may be dispensed with; and whilst there is no neglect or contempt of it, prove neither damnable nor dangerous?

PART

PART III.

ARTICLE XXIII.

Of the Written and Unwritten Word.

AS to this Article, there is indeed an Agreement between *Monfieur de Meaux* and *Me*, so far as We handle the Question, and keep to those general terms, *Of the Traditions being universally received by all Churches, and in all Ages*; for in this Case We of the *Church of England* are perfectly of the same Opinion with them, and ready to receive whatever we are thus assured to have come from the Apostles, with a like Veneration to that we pay to the *written Word* it self. But, after all this, there is, as the *Vindicator* observes, a very material difference betwixt us, *viz.* Who shall be judge when this *Tradition* is *Universal*?

Vindic. p. 106.

He tells us, “they rely upon the judgment of the present Church of every Age, declaring her sense, whether by the most General Council of that Age, or by the constant practice, and uniform voice of her Pastors and People. And this is that to which he conceives every private person and Church ought to submit, without presuming to examine how ancient that Tradition does appear to be, or how agreeable it is to the *Written Word of God*.”

Vind. ibid.

Now here we must own a dissent as to this method of judging of *Traditions*, for these two reasons:

Of the Written and Unwritten Word.

1. Because whether there were any such particular Doctrine or Practice received by the Primitive Church, is a *matter of fact*; and as such is in many cases distinctly set down by such Writers as lived in or near that *first Age of the Church*. Now where the case is thus, the Accounts that are given by these Writers, are certainly to those who are able to search into them, a *better-Rule* whereby to judge what was an *Ancient Doctrine and Tradition*, than either the *Decree of a Council of a latter Age*, or the *Voice and Practice of its Pastors and People*. For let these agree as much as they will in voting any *Doctrine or Practice* to have been *Primitive*, yet they can never make it pass for such among wise and knowing Men, if the *authentick Histories and Records* of those times shew it to have been otherwise. And this being plainly the case as to several instances decreed by the *Councils*, and practised by the *Pastors and People* in the *Roman Church*; we cannot look upon her late *Decrees and Practices* to be a good or a safe Rule for judging of the *Antiquity*, or *Universality of Church Traditions*. But

2. There is yet a more cogent Reason against this *Method*, which is, that it is apt to set up *Tradition* in competition with the *Scriptures*, and to give this *Unwritten Word* the upper hand of the *Written*.

For, according to this *Method*, if the *Church* in any Age, does but decree in *Council*, or does generally *Teach and Practice* any thing as an ancient *Tradition*, then this must obtain and be of force with all its Members, tho' many of them should be perswaded that they cannot find it in, nay, that it is contrary to the *Written Word of God*.

Now this we cannot but look upon as an high affront to the *Holy Scriptures*: And let them attribute as much as they please to the *Decrees and Practices* of their Church,

Church, We cannot allow that any *particular Church* or *Person*, should be obliged upon these grounds to receive that as a matter of *Faith* or *Doctrine*, which upon a diligent and impartial search appears to them not to be contained in, nay, to be contrary to the *written Word of God*. In this Case we think it reasonable that the *Church's Sentence* should be made void; and the Voice of her *pretended Traditions* be silenced by that more powerful one of *the lively Oracles of God*.

ARTICLE XXIV, XXV.

Of the Authority of the Church.

IN the two next Articles, concerning the *Authority* Vind. p. 101:
of the *Church*, I was willing to allow as much, and come up as near to *Monf. de Meaux*, as Truth and Reason would permit. This it seems made the *Vindicator* to conceive some great hopes from my Concessions. But these his hopes are soon dashed, when he finds me putting in some Exceptions, and not willing to swallow the whole Doctrine, as it is laid down in the *Exposition*.

Now the Exceptions that seem most to offend him, are these,

1. That the *Church of Rome* should be taken for a *particular*, and not the *Catholick Church*.
2. That She should be supposed as such, either by Error to have lost, or by other means to have prevaricated the *Faith*, even in the necessary points of it.
3. That any other *Church* should be allow'd to examine and judg of the *Decisions* of that *Church*.
4. That it should be left to *private* or *individual Persons* to examine and oppose the *Decisions* of the whole *Church*,

Church, if they are evidently convinced that their private belief is founded upon the *Authority of God's Holy Word*.

Vind. p. 103. These are the Exceptions, at which he is the most offended: The 1. of these, he calls an Argument to *elude the Authority of the Church of Rome*; and to shew the Fallacy of it, he thinks it sufficient to say, "That they do not take the *Church of Rome*, as it is the " *Suburbican Diocess*, to be the *Catholick Church*, but all " *the Christian Churches in Communion with the Bishop of* " *Rome*. Now if this, in truth, be that which they mean, when they stile the *Church of Rome* the *Catholick Church*, then surely every other *National Church* which is of that Communion, has as good a title to the name of *Catholick*, as that of *Rome* it self. For seeing it is the Purity or Orthodoxness of the Faith, which is the bond of this Communion, this renders every *distinct Church* professing this Faith, equally *Catholick* with the rest; and reduces the *Church of Rome*, as well as others, within its own *Suburbican Diocess*, and so makes it only a *particular*, not the *Universal Church*.

But now, should we allow the *Church of Rome* as great an extent as the *Vindicator* speaks of, and that it were proper to understand by that name, all those *other Churches* which are in *Communion* with her; yet all this would not make her the *whole* or *Catholick Church*, unless it could be proved, that there was no other *Christian Church* in the World besides those in *Communion* with her; and that all *Christian Churches* have in all Ages profess'd just the same Faith, and continued just in the same Worship as She hath done. And this we conceive will not easily be made out with reference to the *Greecian, Armenian, Abassine Churches*; all which have plainly for several Ages differed from the *Church of Rome*, and those in her *Communion*, in points relating both

both to Faith and Worship: So that in respect of these and the like *Christian Churches*, which were not of her *Communion*, She could not be looked upon as a *Universal*, but only as a *Particular Church*.

Now if this be so, then the *Vindicator* himself allows, *Vind. p. 102.*
 2^{dly}, That a *Particular Church*, may either by *Error* lose, or by other means *prevaricate* the *Faith*, even in the necessary points of it. Indeed that promise of our Saviour, *That the gates of Hell should not prevail against his Church*; seems on all hands acknowledged, to refer to his *whole Church*, not to any one *particular Branch* or *Portion*. And therefore, tho' the *particular Church* of *Rome* should have fallen into gross Errors both in matters of Faith and Practice; yet the *Catholick Church* of *Christ* may still, as to other of its members, retain so much Truth and Purity, as to keep it from falling away, or being guilty of an intire Infidelity. And then for the *Matt. 16. 18.*

3^d Exception, The allowing any other *Particular Church* to examine and judg of the Decisions of this *Church* of *Rome*: If She her self be but a *particular Church*, and has no more Command or Jurisdiction over the Faith of other *Churches*, than they have over hers; then every other *National Church* is as much impow'ed to judg for her self, as She is, and has an equal right to examine her *Decisions*, as those of other *Churches*; and may either receive, or reject what by Gods Grace directing her, She Judges to agree or disagree with his *Holy Word*. Nor do's one Branch of *Christ's Church* in this respect invade the *Prerogative* of another; since they do herein only follow the Apostles Rule, in trying all things, and holding fast that which is good.

But the 4th Exception, he says, "is yet more intolerable than all the rest: That it should be left to every individual *Vind. p. 102.*"

Ibid. p. 103.

"individual Person, not only to examine the Decisions of
 "the whole Church, but also to glory in opposing them, if he
 "be but evidently convinced that his own belief is founded
 "upon the undoubted Authority of God's Holy Word. This,
 "he says, is a Doctrine, which if admitted, will main-
 "tain all Dissenters that are, or can be from a Church, and
 "establish as many Religions as there are Persons in the
 "World.

These indeed, are very ill Consequences, but such as
 do not directly follow from this Doctrine as laid down
 in my *Exposition*. For 1st, I allow of this Dissent or
 Opposition, only in necessary Articles of Faith, where
 it is every Mans concern and duty, both to judg for
 himself, and to make as sound and sincere a Judgment
 as he is able: And 2^{dly}, As I take the *Holy Scriptures*
 for the Rule, according to which this Judgment is to
 be made, so do I suppose these *Scriptures* to be so clearly
 written, as to what concerns those necessary Articles,
 that it can hardly happen that any one man, any se-
 rious and impartial Enquirer, "should be found opposite
 to the whole Church in his Opinion.

Now these two things being supposed, that in mat-
 ters of Faith, a man is to judg for himself, and that
 the *Scriptures* are a clear and sufficient rule for him to
 judg by; it will plainly follow, That if a man be evi-
 dently convinced, upon the best Enquiry he can make,
 that his particular Belief is founded upon the Word of
 God, and that of the Church is not; he is obliged to
 support and adhere to his own belief in Opposition to
 that of the Church. And the Reason of this must be
 very evident to all those who own, not the Church, but
 the *Scriptures*, to be the ultimate rule and guide of
 their Faith. For if this be so, then individual Persons,
 as well as Churches, must judg of their Faith, according
 to what they find in *Scripture*. And tho it be highly
 useful

useful to them, to be assisted in the making of this Judgment by that *Church*, of which they are Members; yet, if after this Instruction, they are still evidently convinced that there is a disagreement in any *necessary point of Faith*, between the Voice of the *Church* and that of the *Scripture*, they must stick to the latter rather than the former, they must follow the superior, not inferior Guide.

And however this method may through the Ignorance or Malice of some men, be liable to some Abuse; yet certainly, in the main, it is most Just and Reasonable, and most agreeable to the *Constitutions of the Church of England*, which do's not take upon her to be *Absolute Mistress* of the *Faith* of her Members, but allows a higher Place and Authority to the guidance of the *Holy Scripture*, than to that of her own Decisions.

See Article 20.

As to the Authority, by which I back'd this Assertion, *viz.* that of *St. Athanasius*, tho' it is not doubted but that that Expression, of *his being against the whole World, and the whole World against him*, did refer chiefly to the *Eastern Bishops*; and was not so literally true as to those of the *West*; yet, if we consider what compliances there were even of the *Western Bishops*, at *Ariminum* and *Sirmium*, and how *Pope Liberius* himself, tho' he refused to subscribe the form of Faith, sent to him from *Ariminum*, and was for that reason deposed from his Bishoprick, and banished out of *Italy*; yet afterwards, when the Emperor *Constantius* sent for him to *Sirmium*, and required his assent to a form of Faith, in which the word *consubstantial*, was purposely omitted, he yielded thus far, and was thereupon restored to his Bishoprick; I say, if we consider these and the like Particulars related by the Church Historians, we shall have little reason to believe that the *Western Bishops*, or even the *Pope himself*, did thoroughly adhere to the

*Sextum Eccl.
Hist. lib. 4.
cap. 15.*

Of the Authority of the Holy See,

Faith of St. *Athanasius*; and therefore, that neither was *He* or *I* much in the wrong, in affirming, "That he stood up in defence of *Christs Divinity*, when the *Pope*, the *Councils*, and almost the whole Church fell away."

ARTICLE XXVI.

Of the Authority of the Holy See; and of Episcopacy.

Vindic. p. 106. **I**N this *Article* the *Vindicator* is pleased to declare that he has nothing to say against the Opinion of the *Church of England*; only he thinks fit to advise me to enquire, What that Authority is which the Ancient *Councils* of the *Primitive Church* have acknowledged, and the *holy Fathers* have always taught the faithful to give the *Pope*. Indeed, a very little inquiry will serve the turn to let a man see, that their *Pope* do's at this day, lay claim to a great deal more than those *Councils* or *Fathers* did ever allow him. And we should be glad he would direct us to those places, either in the first *Councils* or the *Primitive Fathers*, where the *Pope* is stiled the *Universal Bishop*, or the *Supreme Head on Earth of the whole Christian Church*; where it is said, That he is *Christs immediate Vicar*; and that all other *Bishops* must derive their Authority from him. These are things which he do's now pretend to, but we can find no Footsteps of them in the first *Councils* or *Fathers* of the *Church*. On the contrary, we find innumerable passages which plainly shew, that no such *Title* or *Authority* was anciently claimed by, or allow'd to the *Bishop of Rome*: And therefore we say, That these

these new and groundless pretences must be laid aside, before we can be content to yield him that Honour, which has been sometimes given to his Predecessors.

As to that new Question he has hookt in at the end of this Article, "*Whether the first four General Councils* Vindic. p. 106. "*might not be term'd neither General nor Free, with as much reason as the Council of Trent*; I suppose it may easily be answer'd in the *Negative*.

1st, It was not so *General*, because it was not call'd by so great and just an *Authority* as those were: That was an *Authority* to which Christians of all Places, and all Ranks, acknowledged themselves bound to submit, and attend where they were summon'd by it; whereas this was a meer *Usurpation*, and being so, was not regarded by a great part of the Christian World, who were sensible that they ow'd no Subjection to it.

2^{dly}, It was not so *Free*, because those who had most to say in defence of the Truth, durst not appear at *Trent*, being sufficiently forewarn'd by what others had lately suffered in a like case at *Constance*: Add to this, That those who being present, did set themselves most to oppose Error and Corruption, were perpetually run down, and outvoted by Shoals of new made Bishops, sent out of *Italy* for that purpose. So that such a *Council* as this, could not with any shew of Reason be termed, either *Free* or *General*, much less ought it to be compared with those *first four Councils*, which were in all these Respects most opposite to it.

CLOSE XXVII.

AND now, that I have gone through the several Vindic. p. 106. Articles of the *Vindication*, and found the Pretensions of this *Author* against me as false, as I think I

have shewn his Arguments to have been frivolous; what shall I say more? Shall I complain of his Injuries, or rather shall I yet again beseech him to consider the little grounds he had for them; and see whether he has been able in any one Instance, to make good that *infamous Character*, which he has told the World, I have deserved in almost every *Article* of my *Exposition*.

Have I *Calumniated* them in any thing? Have I *Misrepresented* their *Doctrines*? I have already said, I do not know that I have; I think I may now add, I have made it appear that I have not.

Where are the *Unfincere dealings*, the *Falsifications*, the *Authors Miscited*, or *Misapplied*? Excepting only an Error or two, that's the most, of the Press; has he given any one Example of this? Some words now and then I omitted, because I thought them impertinent, and was unwilling to burden a short Treatise with tedious Citations. And I am still persuaded that they were not material, and that he might as well have found fault with me for not Transcribing the whole Books, from whence they were produced, as for leaving out those Passages which he pretends ought to have been inserted. And for this, I appeal to the foregoing *Articles* to be my *Vindication*.

Vind. p. 120.

But our Author has well observed " *That nothing can be so clearly expressed, or so firmly established, let me add, or so kindly and charitably performed, but that a person who intends to cavil, may either form a seeming Objection against it, or wrest it into a different sense.*"

I never had the vanity to fancy my *Exposition* to be *Infallible*, or that the sight of an *Imprimatur* should make me pass for an *Oracle*. But yet I was willing to hope, that amidst the late pretences to Moderation, such

such a peaceable *Exposition of the Doctrine of the Church of England* might at least have been received with the same civility by them, as that of the *Church of Rome* was by us; and that our new *Methodists* had not so wholly studied the *palliating* part of their Master, as not to have learnt something of his *fairness* and *civility* also.

This I had so much the greater reason to expect, for that it has been esteemed not the least part of the *artifice* of *Monsieur de Meaux*, not only to mollifie the *Errors* of his *Church*; but to moderate that passion and heat that for the most part occurs in the defenders of it: And by the temper and candidness of his *Stile*, insinuate into his Reader a good Opinion of his *Doctrine*.

But this is an *Artifice* that our late Controversitists seem resolved we shall have no great cause to apprehend. Who therefore have not only wholly laid aside the *Moderation* of this *Prelate*; but have in some of their last Pieces fallen into such a vein of *lightness* and *scurrility*, as if their Zeal for their Church had made them forget that *Religion is the Subject*, and *Christians and Scholars*, to say no more of them, *their Antagonists*.

I am ashamed to say, what *mean Reflections*, and *trivial Jestings* make up almost the sum of their latest attempts. *The Papist Represented*, which seemed to promise something of seriousness and moderation, expiring in a *FANATICK Sermon*; done indeed so naturally, as if the once Protestant Author had dropt not out of the *Church of England*; but a *Conventicle* into *Popery*. His late *Majesties Papers Answered with Reason*, and (whatever is pretended) with *respect* too by Us; instead of being *Vindicated*, *ridiculed* in the *Reply*: In which it is hard to say, whether the Author has least shewn his *charity* to us, or his *respect* to the

the *Persons* and *Church* that he defends. These are the new *Methods* that are now taken up; but sure such as neither *Church* I suppose will be very well satisfied with: And which seem more accommodated to the *Genius* of those *Sceptics* who divert themselves at the expence of *All Religion* on both sides, than designed to satisfy the *sober* and *conscientious* of either.

Amicab's Accommodation.

It is not improbable but that some such ingenious Piece may in a little time come forth against what I have now publish'd; to call me a few ill names, pass a droll or two upon the Cause, tell the World how many Sheets there were in my Defence, and put the curious to another *Shilling expence*, as a late Author has very gravely observed. If this be the Case, I hope I shall need no Apology to men of sense and sobriety, if I here end both their trouble and my own together. Let those who have been always used to it, rally on still with Holy things if they think good; for my part I esteem the *Salvation of mens Souls*, and the *Truth of Religion*, to be a more *serious* Subject than to be exposed to the levity of a *Jest*, and made the subject of a *Controversial Lampoon*. And if an account shall hereafter be given for every idle word that we now speak, I profess I cannot but tremble to think what shall be the judgment of those men, who in the midst of such unhappy differences as the Church now labours under; whilst our common Mother lies almost dissolved in tears for the divisions of her Children, and her dutiful Sons on both sides are praying and endeavouring with all their industry to close them; like an unnatural off-spring, divert themselves in the quarrel, find a harmony in her groans, and make a droll of that, which had they indeed any true *zeal for Religion*, they ought to wish rather they could with their dearest Blood be so happy as to redress.

For

For what remains of the *Vindication*, I shall say but very little to it. "He enters upon his Conclusion with
 "a tragical harangue of the hardships they have suffer'd,
 "both by, and ever since our Reformation; and how
 "well we deserve their Excommunication upon that account. And 'tis no hard matter when men so well disposed, as this Author seems to be, to speak evil of us, are to draw our *Character*, to make it appear as odious and deformed as they desire.

Were I minded to recriminate, I need not tell those who are but very little acquainted with the true History of these things, what a fair field I should have for a requital. The *corruptions* of the Church when this Reformation begun; the *unchristian lives* of those "Religious Inhabitants" that, he says, were turn'd by "us into the wide world; the Cheats and Ignorance of the Clergy; the Tricks and Artifices of their Popes to prevent that Reformation; which many of their own Party, no less than the Protestants, desired both in the Head and the Members; And since he mentions Cruelties, the barbarous Butcheries executed on the Reformed in Savoy, Bohemia, Germany, Ireland; and to say no more, the proceedings at this day in one of our Neighbour Countries, whereof we have been our selves Eye-witnesses, and of which, the noble Charity of our Royal Sovereign towards these poor distressed Christians, notwithstanding all the vain endeavours of some to hide it, suffers no honest Englishman now to doubt; All these would furnish out matter enough for a Reply, and satisfy the World, that were the Reformed as bad as Hell it self could represent them, the Romanists yet would of all men living have the least cause to complain of them.

But I desire not to heighten those Animosities, which I so heartily wish were closed; and would rather such things

Vindicat. p.
106, 107.

See the words
of His Majesty's
Brief.

things as these might on all hands be buried in eternal oblivion, than brought forth to prevent that Union, we had never more cause to hope for than at this time. And for our *Laws* which, he says, have been made against them, he knows well enough what occasion was given to *Queen Elizabeth* and *King James* the 1st to establish them; and I shall rather refer him to the

|| See that and || Answer which my Lord *Burleigh* made above 100
 a Vindication years since to this complaint, than take the opportu-
 of it by the nity, he has so fairly given me, to revive the Reasons.
Secular Priests
 An. 1601. pub-
 lished with some other pieces in a Collection, called, The Jesuits Loyalty. 4to.

Vindicat.
 p. 111.

As for those *injuries* he tells us that *Perjury and Faction* loaded them with; we are not concerned in them. It is well known that the *Church of England* was no less, if not more, struck at in those times than themselves: *If their present change of fortune makes them indeed neither remember those injuries, nor desire to revenge them*, it shews only that the favour of Providence has not made them forgetful of their duty; nor their *present prosperity* unmindful of their *future Interest*. This is not our concern, who have never that we know of injured them, unless to take all fair and lawful ways to defend our Religion as by Law established, may possibly, in some mens apprehensions, be esteemed an injury.

The peace and liberty which we enjoy, we do not ascribe to their Civility; it is Gods Providence and our Sovereign's bounty, whom the *Church of England* has ever so Loyally served; whose Rights She asserted in the worst of times, when to use our Authors own words, "*Perjury and Faction for this very cause, loaded her with all the injuries Hell it self could invent.*" But we gloried to suffer for our duty to Him then, and shall not fail, should there ever be occasion, to do it again.

again. And we have this testimony from our *King*, which no time or malice shall be able to obliterate, That *the Church of England is by principle a Friend to Monarchy*, and I think cannot be charged to have ever been defective in any thing that might serve to strengthen and support it.

For what remains with reference to the *Points in Controversie*, the foregoing Articles are but one continued confutation of his vain pretences: And I shall only add this more to them, that whenever he will undertake to make good any one thing that he has advanced against us, either in his *Book* or *Conclusion*; I will not fail to *prove* what I now *affirm*, That there is not a word of truth in either of them.

In the mean time, before I close this, I cannot but take notice, how much *the state of our controversy* with these men has of late been changed; and what hopes we are willing to conceive from thence, as to the sober part of their Communion, that those *Errors* shall in time be *reformed*, which they already seem not only to have *discovered*, but to be *ashamed* of.

When our Fathers disputed against *Popery*, the *Question* then was, Whether it were lawful to *Worship Images*; to *Invoke Saints*; to *Adore Reliques*; to *depend upon our own Merits for Salvation*; and *satisfie for the pain of our own Sins*. This was their task; and they abundantly discharged it, in proving these things to be unlawful, contrary to our duty towards God, and to the Authority of Holy Scripture.

But now in these our days, there is started up a new Generation of men, too wise to be imposed upon with those illusions, that in blind and barbarous Ages had led the *Church* into so much *Error* and *Superstition*. These see too clearly, that such things as these must, if possible, be deny'd, for that they cannot be maintain'd.

Q

And

And they have accordingly undertaken it as the easier task, by *subtile distinctions*, and *palliating expressions*, to wrest the *definitions* of their *Councils* to such a sense as may serve the best to protect them from these Errors; rather than to go on in vain with their Predecessors, to draw the *Scripture* and *Fathers* into the Party to defend them.

And that it may not be said I speak this at all adventures, I will beg leave in a short recapitulation of what is largely proved in the foregoing Articles, to offer a general view of it.

Of Religious Worship.

Old Popery.

New Popery.

* *Impius & Imperitus Lutheranorum & Calvinistarum Error est, nullum nisi Deo Religiosis honorem tribuentium.* Maldonat in Matt. 5. 34. pag. 126. B. Index Expurgat. in Athanas. Adorari solius Dei est; Creatura nulla Adoranda est. Dele. pag. 52.

T *IS* a wicked and foolish Error of the Lutherans and Calvinists, to attribute * Religious honour ONLY to God. And therefore such Sentences as these, "That God only is to be adored: That no creature is to be adored, must be put into the Index Expurgatorius, to be blotted out of S. Athanasius and other Authors in which they do occur.

R *ELIGIOUS* honour or worship if taken strictly and properly is due only to God: *Soli Deo honor & gloria.* We ought not to deprive God of any thing that is due to him alone; neither honour, nor worship, nor prayer, nor thanksgiving, nor sacrifice. We may honour those whom God has honoured; but so as not to elevate them above the state of creatures. And this may be called a Religious love or honour, when it is done for God's sake, yet it is but an *Ex-*

New Popery.

Extrinfecal Denomination

from the cause and motive, not from the nature of the Act. *Vind.* p. 27, 28.

Invocation of Saints.

Old Popery.

A * *I* is necessary to pray to the Blessed Virgin. *It is the intention of God that we should obtain both Grace and Glory by her: That all men might be saved by the Merits of the Son, and the Intercession of the Mother.* * *Craſſer.* p. 30, 31.

† *The Curates therefore ſhall diligently inſtruct the people, That the Saints who reign together with Chriſt, do offer to God their Prayers for Men: That it is good and profitable in a ſuppliant manner to invoke them; and recur to*

New Popery.

A *F*or *Invocation of Saints*, we only tell you it is lawful to pray to them; *Vind.* p. 30. That we do it in the ſame ſpirit of Charity, and in the ſame order of brotherly ſociety with which we intreat our Friends on Earth to Pray for us.

Monsieur de Meaux, p. 5.

B If we mention their Merits, 'tis only thoſe Victories they had obtained by his favours, which we beſeech him to look upon, and not regard our unworthineſs. *Vind. ib.*

As to the recommending our Sacrifices to God by

* *Speaking of S. Bernard, he concludes, C'eſt de cette grande Verité qu'il conclut que nous ſommes obligez indiffinſiblement de l'honorer & de la prier; Quia ſic eſt Voluntas dei, qui Totum nos habere voluit per Mariam. Il veut que Nous ayons par Marie la Grace & la Gloire: And p. 33. Il veut que tous les hommes ſoient ſauvéz par les merites du fils & par ſon interceſſion.*

de la Mere; d'autant que Dieu a reſolu de ne nous faire aucune Grace qui ne paſſe par les mains de Marie. Comme on ne peut eſtre ſauvé ſans Grace, il faut dire qu'on ne le peut eſtre que par Marie, qui eſt le canal de toutes les Graces qui deſcendent du Ciel en Terre.

† *Mandat S. Synodus omnibus Episcopis, & cæteris docendi munus curamque ſuſtinentibus, ut — de Sanctorum — Invocatione fideles diligenter inſtruant; Docentes eos, Sanctos una cum Chriſto Regnantes Orationes ſuas pro Hominiſus Deo offerre; Bonum atq. Utile eſſe ſuppliciter eos invocare; & ob beneficia impetranda à Deo per filium ejus Jeſum Chriſtum, ad eorum Orationes, Opem, Auxiliump; confugere.* p. 291, 292.

Old Popery.

their Prayers, Help, and Assistance, for the obtaining Blessing of God by his Son.

Concil. Trid. Sess. 24. c. de Invocatione, &c. ff.

Upon this account in all their publick service of the Church they address

their Prayers to them, after the same manner that they do to Christ, together with whom, the Council A says, They Reign in Heaven: So that if 'tis necessary to go to Church, 'tis necessary to pray to them. They confess their Sins to them; * they dismiss departing Souls out of this World in their Names; they make direct Addresses to them as the Council speaks, not only for their Prayers, but also for their Help and B Assistance; they desire for their Merits to be heard by God; and that he would accept their Sacrifices themselves for the sake of the Saints they Commemorate; C as in the 3d Article of this Treatise is fully to be seen.

* Ord. Commend. Azimaz. p. 120.

New Popery.

their Prayers, as if Christ who is the Sacrifice, needed any other to recommend him to his Father, we detest such Thoughts, we abominate such Doctrines.

Vindicat. p. 30.

Worship of Images.

Old Popery.

A.: THE Images of Christ and the Saints, are to be venerated, not only by accident and improperly, but properly and by themselves, so as to terminate the

New Popery.

THE use we make of Pictures or Images, is purely as representatives, or memorative Signs, which call the Originals to our Remembrance.

Vindicat. p. 35.

Imagines Christi & Sanctorum venerande sunt non solum per accidens vel improprie, sed etiam per se & proprie; Ita ut ipsae terminentur & venerantur ut in se considerantur, & non solum ut vicin gerunt Exemplaris.

Wor-

Old Popery.

New Popery.

Worship upon them, and that as consider'd in themselves, and upon their own account, not only as they are the Representatives of the Original, *Belarm. de Imag. l. 2. p. 2148.*

A * The Wood of the Cross is to be Ador'd with Divine Adoration; and upon this account, if the Popes Legate at any time conduct the Emperor into any City, his Cross must take place of the Emperor's Sword; "Because a Divine Worship is due to it, *Pontific. See above, art 4 p. 15.*

A || This Adoration is properly to the Cross, as is evident, in that the Church invites the People on Good Friday to Adore it; and in its Hymns distinguishes the Cross from Christ, and addresses to the Cross, as such. See Article 4. above, ib.

B * The Church of Rome in praying to God, that several Vertues may proceed from the Cross, shew it to

When the Church pays an Honour to the Image of an Apostle or Martyr, her Intention is not so much to honour the Image, as to honour the Apostle or Martyr in the presence of the Image. *Expos. M. de M. p. 8.*

B Nor do we attribute to them any other Vertue, but that of exciting in us the remembrance of those they represent. *Id. p. 8. Vind. p. 31.*

The Honour we render them, is grounded upon this, that the very seeing of Jesus Christ crucified, cannot but excite in us a more lively Remembrance of him, who died upon the Cross for our Redemption: Now whilst this Image before our Eyes, causes this precious Remembrance in our Souls, we are naturally moved to testify by some exterior Signs, how far our Gratitude bears us; which exterior Signs are not paid to the Image, but to Jesus Christ represented by that Image. *Vindicat. ib. p. 31.*

Mons. de Meaux Expos. p. 8, 9.

* Pont. Rom. p. 205. See above, p. 15. 16, 17.

|| Missal. Rom. feria VI. in Parascev. p. 247.

* Pontificale de Benedictione novae Crucis, p. 161.

Old Popery.

be their Opinion, that it has other Vertues, than barely to excite the remembrance of those they represent.
See above in the Consecration of a new Cross. Art. 4. p. 16, 17.

Of Reliques.

Old Popery.

† Thom. 3.
 par. qu. 25.
 Art. 6. p. 54.
 See above p.
 22, 23.

Vasquez in 3
 part. D. Tho.
 disp. 112. p.
 808.

A † **S**eeing we Adore the
 Saints of God, we
 must also Adore their Re-
 liques. *Thomas.*

A *This is an undoubted
 truth amongst Catholicks,
 That the Reliques of the
 Saints, whether they be a-
 ny parts of them, as Bones,
 Flesh, Ashes, or some o-
 ther things that have
 toucht them, or belonged
 to them, are to be ado-
 red.*

Vasquez, See above,
 Art. 4 p. 50.

|| Ita ut affir-
 mant *Sancto-
 rum Reliquiis
 Venerationem
 atque Hono-
 rem non debe-
 ri, vel eas ali-
 aque sacra
 Monumenta à
 fidelibus inutiliter honorari, atque eorum opis impetranda causa, Sanctorum memorias
 frustra frequentari, omnino damnandi sunt, p. 292, 293.*

|| *Those are to be condemned, who affirm that no Wor-
 ship or Honour is due to the Reliques of Saints; or
 B that those sacred Monuments are unprofitably reve-
 red by the Faithful; or that for obtaining their
 Help, men ought not to frequent the Memories of the
 Saints.* Concil. Trid. Sess. 25. c. de Invocat. &c.

New Popery.

WE honour Reliques
 as we do Images,
 for those whom they be-
 long'd to. Vind. p. 40.

A We will not quarrel
 how we ought to call this
Respect and Honour, p. 43.
 Vind. but it is not Wor-
 ship, Ib. p. 42.

B We seek not to them
 for any Aid and Assistance,
 to cure the Blind, &c. and
 are therefore falsely char-
 ged with so doing, Vind.
 p. 41.

Of Justification.

Old Popery.

* **B** *T* Justification is to be understood, not only Remission of Sins, but Sanctification, ^A and renewing of the inward Man.

Concil. Trid.

If any one shall say that men are Justified, either by the alone Im-

putation of Christs Righteousness, or only by the Remission of Sins, excluding Grace and Charity, which is diffused in our hearts by the Holy Ghost, and inheres in them; or that the Grace by which we are Justified is only the Favour of God, Let him be Anathema.

Concil. Trid. ibi See above, Art. 5. p. 53.

B * *If any one shall affirm the works of a justified man to be so the gifts of God, that they are not also the good merits of the justified man himself; or that he being justified by the good Works which are perform'd by him, through the Grace of God, and Merit of Jesus Christ, whose living Member he is, do's not truly merit increase of Grace and Eternal Life; let him be Anathema.*

Conc. Trid, Sess. 6. c. 32.

New Popery.

T Hey impose upon us who say that we make our inward righteousness a part of Justification; and by Consequence hold that our Justification it self is also wrought by our good Works.

Vind. p. 47.

* Conc. Trid. Sess. 6. Cap. 7. p. 31.

* See above, Art. 5. p. 27.

Of Merits.

Old Popery.

Maldonat. in
Ezek. 18, 20.
p. 425.

WE do as truly ^A and properly, when we do well by Gods Grace merit Rewards, as we do deserve Punishment, when without his Grace, we do ill. Maldonat.

Bellarmin. de
Justificatione
lib. 5. cap. 17.

^A The Works of just Persons, are truly equal to the Reward of Eternal Life; as the Work of those who labour'd in the Vineyard to the peny which they earn'd: And God by his Covenant is bound to accept it for the reward of Eternal Life. This is the Doctrine of the Council of Trent. Bellarmin. *see* art. 6. above.

Vasquez in D. Th. 122. q. 114. disp. 214. p. 800.

^A They therefore, are to be condemn'd who think our Works of themselves, not to be worthy of Eternal Life, but to have the whole nature of Merit that is in them, from the Covenant and Promise of God. This was the Opinion of Scotus, condemn'd above Art. 7. p. 31, 31.

Vasquez *ibid.*
p. 917. Sc.

Christ indeed, first obtain'd Grace for us, whereby we might be enabled to work out our own Salvation; but this being done, we have no more need of Christ's Merits

New Popery.

Eternal Life ought to be propos'd to the Children of God, as a Grace that is mercifully promis'd to them, by the Mediation of our Lord Jesus Christ; and a recompence that is faithfully render'd to their good Works, and Merits, in Vertue of this Promise.

Expos. M. de M. p. 11.

We ask all things, we hope all things, we render thanks for all things, through our Lord Jesus Christ, we confess that we are not acceptable to God, but in and by him. Ib. p. 12.

Old Popery.

Merits to supply our defects: But our own good Works are of themselves sufficient to Salvation, without any Imputation of his righteousness.

Vasquez, See above l. c.

Of Satisfaction.

Old Popery.

A **T**o this Question whether our Works are to be called truly and properly Satisfactory? || Bellarm. replies, That they are; so that we may be said truly and properly to satisfy the Lord.

See above, Art. 7.

|| It is immediately our Satisfaction, and Christ's only, in as much as we receive Grace from him, whereby we ourselves may be able to satisfy.

Id. ib. Art. 7.

As to mortal Sins, Gods Grace being supposed to be given to us in Christ, Vasquez declares, We do truly satisfy God for our Sins and Offences. As for venial Sins, we do so satisfy, as not to need any Grace or Favour of God to forgive our Sins, or accept our Satisfaction; but our Satisfaction is such, as doth in its own nature blot out both the stain and punishment of Sin. Vasquez above, l. c.

New Popery.

They impose upon us, who say that we believe that by our own endeavours we are able to make a true and proper Satisfaction to God for Sin.

Vindicat. p. 54, 55.

B That which we call Satisfaction, following the Example of the Primitive Church, is nothing but the Application of the infinite Satisfaction of Jesus Christ.

M. de M. Expos. p. 15.

|| Bellarm. de Pœnit. lib. 4. cap. 7.

|| Bellarm. lib. 1. de Purgat. cap. 10.

Vasquez in 3 part. disp. 2. See above, Art. 7.

Old Popery.

¶ Quidam as- B
serunt, Nos
proprie non sa-
tisfacere; sed
solum facere
aliquid cujus
intuitu Deus applicat nobis Christi Satisfactionem: Quæ sententia erronea mihi videtur.
Bellarm. de Purg. l. 1. c. 10. p. 1899. A. B.

|| *There are some who say, That we do not properly satisfy, but do somewhat for the sake of which God applies to us Christs Satisfaction; This Opinion seems to me to be Erroneous.* Bellarm.

Of Indulgences.

Old Popery.

Bellarm. de
Indulgentiis
lib. 1. cap. 1.
p. 3.

T *Here being in all Sins a temporal Punishment to be undergone after the Eternal, by the Sacrament of Penance, is remitted; We call Indulgence the Remission of those Punishments that remain to be undergone after the forgiveness of the Fault, and Reconciliation obtain'd by the Sacrament of Penance.*

Ibid. cap. 2.

The Foundation of these Indulgences, is the Treasure of the Church, consisting partly of the Merits of Christ, and partly of the superabundant Sufferings of the Blessed Virgin and the Saints, who have suffer'd more than their Sins required.

New Popery.

W *E believe there is a Power in the Church of granting Indulgences; which concern not at all the Remission of Sins, either Mortal or Venial, but only of some temporal Punishments remaining due after the guilt is remitted. So that they are nothing else but a Mitigation, or Relaxation, upon just Causes of Canonical Penances; which are, or may be enjoyn'd by the Pastors of the Church, on Penitent Sinners, according to their several degrees of demerit.*

Papist Represent. n. viii. p. 10.
M. de M. Expos. § 8. p. 14.

Old Popery.

The Pastors of the Church have obtain'd from God the power of granting Indulgences, and dispensing of the Merits of Christ, and the Saints, for this end, out of the Sacraments. Ibid. c. 3. p. 19, 27.

The Punishments remitted by these Indulgences, are all those which are, or might have been enjoyn'd for Sins; and that whether the Persons be alive or dead. Ibid. c. 7. p. 47.

Of the Mass.

Old Popery.

New Popery.

A *The * Mass is a true and proper Sacrifice: A Sacrifice not only Commemorative of that of the Cross, but also truly and properly propitiatory for the dead and the living.* Conc. Trent. Art. 16.

B *† Every true and real Sacrifice requires a true and real Death or Destruction of the thing sacrificed: So that if in the Mass there be not a true and real Destruction*

A *The Sacrifice of the Mass was instituted only to represent that which was accomplish'd on the Cross, to perpetuate the memory of it to the end of the World, and apply to us the saving Vertue of it, for those Sins which we commit every day.* * Concil. Trid. Sess. 22. Can. 1. & c. 3. p. 196. & ibid. c. 2. p. 191.

B *When we say, That Christ is offered in the Mass, we do not understand the word Offer in the strictest Sense, but as we* † *Verum & reale Sacrificium, veram & realem mortem aut destructionem rei immolata desiderat.* Bell. de Missa l. 1. c. 27. p. 1062. C.

Vel in Missa fit vera & realis Christi mactatio, & occisio, vel non fit: Si non fit, non est verum & reale Sacrificium Missa: Sacrificium enim verum & reale, veram & realem occasionem exigit, quando in occisione ponitur essentia Sacrificii. 1063. A.

And again, Per consecrationem res quæ offertur, ad veram, realem, & externam mutationem & destructionem ordinatur, quod erat necessarium ad rationem Sacrificii. ib. l. D. Sect. Tertio.

Old Popery.

oh, there is not a true and real Sacrifice.

Bellarmin.

To offer up Christ then in the Eucharist, is not only to present him before God on the Altar, but really and truly to Sacrifice, i.e. destroy him.

Bellarmin.

New Popery.

are said to Offer to God what we present before him. And thus the Church does not doubt to say, That She offers up our Blessed Jesus to his Father in the Eucharist, in which he vouchsafes to render him himself present before him.

Vindicat. ibid. p. 96.

Of the Popes Authority.

Old Popery.

WE acknowledg the Holy Catholick, and Roman Church, to be the Mother and Mistress of all Churches; and we Promise and Swear to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ, a true Obedience.

Concil. Trid. Jur. Pii 4ti p. xlii. in fine.

*Si dominus
temporatis
requisitus &*

The Pope has Power to depose Princes, and ab-

monitus ab Ecclesia, terram suam purgare neglexerit, ab Hæretica fœditate. Excommunicationis Vinculo innodatur. Et si satisfacere contempserit infra annum, significetur hoc summo Pontifici, ut ex tunc, Ipse Vassallos ab ejus fidelitate denuntiet absolutos, & terram exponat Catholicis occupandam. — Salvo jure Domini Principalis, dummodo super hoc ipse nullum præstet obstaculum, nec aliquod impedimentum opponat: Eadem nihil omnia, lege servata circa EOS qui NON HABENT DOMINOS PRIN-

CIPALES.

New Popery.

WE acknowledg that Primacy which Christ gave to St. Peter, in his Successors; to whom, for this cause, we owe that Obedience and Submission, which the holy Councils and Fathers have always taught the faithful.

As for those things which we know are disputed of in the Schools, it is not necessary we speak

solve

Old Popery.

New Popery.

olve Subjects from their Allegiance: *So the Council of Lateran: "If the Temporal Lord shall neglect to purge his Land of Heresie, let him be Excommunicated; and if within a year he refuses to make satisfaction to the Church, let it be signified to the Pope, that from thenceforth, He may declare his Vassals absolved from their Allegiance; and expose his Land to be seized by Catholicks—yet so as not to injure the right of the Principal Lord. Provided that he puts no stop or hindrance to this: And the same Law is to be observed with reference to those who have no Principal Lords.*

of them here, seeing they are not *Articles of the Catholick Faith.*

It is sufficient we acknowledge a *Head* Established by God to conduct his whole Flock in his Paths, which those who love Concord amongst Brethren, and Ecclesiastical Unanimity, will most willingly acknowledge.

Expos. Monsieur de Meaux. p. 40.

Concil. Later. 4. Can. 3. de Hæret. p. 147.

This is no Scholastick Tenet, but the Canon of a Council received by the Church of Rome as General.

Such is the difference of the present *Controversies* between us from what they were, when it pleased God to discover to our *Fathers* the Errors they had so long been involved in. Were I minded to shew the division yet greater, there want not *Authors* among them, and those approved ones too, from whence to collect more desperate *Conclusions* in most of these *Points*,
than

than any I have now remark'd. And the Practice and Opinion of the people, in those *Countries* where these *Errors* still prevail, is yet more *Extravagant* than any thing that either the One or Other have written.

What now remains, but that I earnestly beseech all sober and unprejudiced Persons of, that *Communion*, seriously to weigh these things; And consider what just reason we had to quit those *Errors*, which even their own *Teachers* are ashamed to confess, and yet cannot honestly disavow.

It has been the great business of these new *Methodists* for some years past, to draw over ignorant men to the *Church of Rome*, by pretending to them that their *Doctrines* are by no means such as they are commonly mis-apprehended to be. This is popular, and may I believe have prevailed with some weak persons to their *seduction*; tho' we know well enough that all those abroad who pretend to be *Monsieur de Meaux's Profelytes* were not so upon the conviction of his Book, but for the *advantages* of the *Change*, and the *Patronage* of his *Person and Authority*.

But surely would men seriously weigh this *Method*, there could be nothing more strong for our *Reformation* than this one thing, That the wisest and best men of the *Roman Church* esteem it the greatest honour and advantage they can do to their *Religion*, to represent it as like ours as is possible; and that their strongest argument to make *Profelytes* is this, That were things but rightly understood, there is but very little or no difference at all betwixt us.

And would to God indeed this were truly so! that these *differences* were not only as small as they pretend; but wholly taken away: With what joy should we
em-

embrace the happy return of so many of our lost Brethren into the Arms of their *Mother* : How should we go forth with the highest transports to welcome them into our Communion ? And celebrate the joyful festival on Earth, which would create an Exultation even among the blessed *Angels* and *Saints* in Heaven.

And why shall we not hope that this in time shall be the issue ? The good work is already begun ; The *Errors* are many of them *discover'd*, and, what is more, *disavow'd* : And wherefore should we then distrust the Mercy of Heaven to hear our Prayers, which we never make with more real zeal and fervour than in their behalf ; to shew them the Truth, and open their Eyes to a perfect Conviction ?

Till this be accomplish'd, Let us, who by God's Grace are already Members of the *Church of England*, that is, of the best *reform'd*, and best *establish'd Church* in the *Christian World*, so seriously weigh these things, as not only to *stand stedfast in that Faith* which has been delivered to us, but to use our utmost endeavours to convince others also of the Excellence of it.

Let not any fond pretences of *Antiquity* or *Possession* Vindic. p. 112, amuse us. Against *God* and *Truth* there lies no *pre-* sc.
scription ; nor ought we to be at all concern'd to forsake Errors, tho' never so *Ancient*, for more *Ancient Truths*.

Let no prospect or temptation, whether of *worldly evils* on the one hand ; or *worldly advantages* on the other, draw us from our *stedfastness*. *God is faithful* 1 Cor. 10. 13.
who will not suffer us to be tempted above what we are able : And he who for any of these things *denies Christ* Matt. 10. 33.
or his Religion on Earth, shall be *denied by Christ before his Father which is in Heaven*.

But

But let us be firm and sincere to God and our own Souls; careful to search out, and ready to embrace the Truth wherever we find it. So shall our *lives* be *Orthodox*, tho' perhaps our *faith* should not; and if in any thing we do err, for we pretend not to *Infalibility*, nor is it therefore impossible for us to be mistaken, yet at least *we shall not be HERETICKS.*

F I N I S.

APPENDIX

Containing a

COLLECTION

Of the following P I E C E S.

- I. *The Extract of a Letter written from Paris concerning Monsieur de Meaux's Pastoral Letter.*
 - II. *An Extract of Father Crasset's Doctrine concerning the Worship which the Roman Church allows to the Blessed Virgin.*
 - III. *Cardinal Bona's Exposition, and Practice of the same.*
 - IV. *Monsieur Imbert's Letter to Monsieur de Meaux, proving that his Persecution was truly for maintaining the Doctrine of that Bishop's Exposition.*
 - V. *The Epistle of St. Chrysostome to Cæsarius, suppress'd by some of the Doctors of the Sorbonne, for being contrary to the Roman Canon of Transubstantiation.*
 - VI. *A Catalogue of the Editions made use of by me in my Quotations, to prevent, if it may be, all future Calumnies.*
-

L O N D O N, Printed MDCLXXXVI.

ADVERTISEMENT.

THE following Pieces have so near a relation to the present Controversie, and are in themselves of so great a Moment, that if their length deny'd them a place in the Work it self, their Importance hath made it necessary not to omit them here. I have prefix'd to every one of them such particular Accounts as may serve to satisfy the *Reader's Curiosity* concerning them; and shall, I hope, be a sufficient Apology for me, that I have so largely insisted upon them.

APPENDIX.

A P P E N D I X.

NUM. I.

The Extract of a Letter written from Paris concerning Monsieur de Meaux's Pastoral Letter.

TO shew that *Monsieur de Meaux* does not always so write at first, as not to stand in need of any Correction afterwards, I will beg leave to subjoyn the *Extract* of a *Letter* dated from *Paris*, concerning his late *Pastoral Letter*; which, 'tis there said, he is about to change somewhat in; whether only *for the better advantage of the Method, and greater neatness of Stile* (as in his *Exposition*) we shall be better able hereafter to judge.

It is in the last Nouvelle Juin 1686.

Pag. 736, 737.

ON ecrit de *Paris*, que *M. de Meaux* retranchera de la 2 Edition de sa *Lettre Pastorale* l'endroit où il dit

They write from *Paris*, that *Monsieur de Meaux* will retrench in the second Edition of his *Pastoral Letter* the place

aux nouveaux Catholiques de son Diocèse, Qu'ils n'ont point souffert de Violence en leurs Biens, ni en leurs Personnes, & qu'il a oui dire la même chose aux autres Evêques.

Je ne sçauois dire précisément si ce sont ces propres mots, car je n'ay point veû cette Lettre Pastorale, je sçai seulement que c'est ce qu'on écrit de Paris.

Ce Prelat a eu en vûe dans sa Lettre, de préparer à la Communion Paschale ces nouveaux Diocésains. Je ne sçai pas ce qu'ils ont fait, mais ailleurs quand on a présenté les Convertis, on leur a trouvé si peu de disposition à communier à Pâques, qu'on n'a pas jugé à propos de pousser l'affair.

Dans la dernier Fête-Dieu plusieurs ont mieux aimé payer une Amende, que de rendre devant leurs Maisons.

place where he tells the new Converts of his Diocess, That they have not suffer'd any Violence either in their Goods, or in their Persons, and that he heard the other Bishops say the same.

I cannot say precisely, whether these were his very words, having never seen his Pastoral Letter, I only know this, that thus they write from Paris.

The design of this Prelate in his Letter, was to prepare his new Diocessans to communicate at Easter. What they did, I cannot tell, but in other parts when they presented the Converts in order to receive it, they found them so little disposed to communicate at Easter, that they have not thought fit to force them to it.

Upon Corpus Christi day last, many of them chose rather to pay a fine, than put up hangings before their Houses for the Procession. A

Après cela, il est apparent que M. de Meaux retranchera l'endroit ci-dessus marqué, & que les Gens d'honneur se plaindront *in petto* de ce qu'on se tue de leur soutenir, que les Huguenots ont signé le *Formulaire* le plus volontairement du monde. Bien entendu, que ces gens d'honneur n'auront pas le tour d'*Esprit & de Conscience*, du quel nous avons parlé ci-dessus, pag. 471.

After this, 'tis more than probable that M. de Meaux will strike out the passage above-mention'd, and that men of sense will complain in their minds to be thus eternally wearied with their pretences, that the Huguenots have signed the *Formulary* with all the readiness in the world. Always provided, that these men of sense be not endow'd with that turn of Wit and Conscience, of which we have spoken heretofore, pag. 471. above.

NUM. II.

An Extract of Father Crasset's Doctrine concerning the Worship which the Roman Church allows to the Blessed Virgin.

Monsieur de Meaux is very much of opinion, that Father Crasset has nothing in his Book contrary to the Principles of his *Exposition*. I must transcribe his whole Book, would I insist upon every thing in it opposite to this Pretence: But I shall content my self for the present to propose only to
Monsieur.

Monsieur de Meaux some of this Fathers *Questions*; that he may please to tell us whether he be indeed of the same Opinion with the Father in them. 'Twill be an admirable *Vindication* of his *Exposition*, and we shall not doubt, after that, of its being a true Representation of the *Doctrine* of the *Roman Church*.

Question 1.

Page 31. *Whether the Intercession of the Blessed Virgin to God for us, be not only profitable, but necessary to our Salvation?*

1 Pt. trait. 1. 94. *Resp.* I do not find the Father positive in his assertion here, but at least he recounts abundance of their *Saints* that are so: *St. Germain*, *St. Anselme*, *St. Bernard*, the *Abbè de Celles*, *St. Antonine*, and *St. Bernardine*; whose horrid *Blasphemies* see at large repeated and approved.

Qu. 2.

Page 39. *Whether a tender and constant Devotion towards the Blessed Virgin, be not a mark of Predestination?*

Page 39, 40. "ANSWER. This is what we read in all Books; "hear from all Pulpits: There are but few *Catholics* but what are of this Opinion, and that this "Devotion towards the *Mother of God*, is a mark "of *Salvation*, the good Father undertakes to "prove by the Authority of the *Scripture*, explain'd "by the *Fathers*, and confirmed by *Reason*.

Qu. 3.

APPENDIX.

III.

Qu. 3.

" *Whether a Christian that is devout towards the* Page 54.

" *Blessed Virgin can be damned ?*

" **ANSWER.** The Servants of the *Blessed Virgin* Page 57.
" *have an Assurance; morally infallible, that they*
" *shall be saved.*

Qu. 4.

" *Whether God ever refuses any thing to the Bles-* Ibid.
" *sed Virgin ?*

" **ANSWER.** 1. The *Prayers of a Mother* so hum- Page 66, 67.
" *ble and respectful, are esteemed a Command by a*
" *Son so sweet and so obedient.* 2. Being truly our
" *Saviour's Mother as well in Heaven as she was on*
" *Earth, she still retains a kind of natural Authority*
" *over his PERSON, over his GOODS, and over his*
" *OMNIPOTENCE : So that as Albertus Magnus says,*
" *she cannot only intreat him for the Salvation of her*
" *Servants, but by her MOTHERLY AUTHORITY can*
" *COMMAND him ; and as another expresses it, The*
" *Power of the Mother and of the Son is all one, she*
" *being by her Omnipotent Son, made HER SELF OM-*
" *NIPOTENT.*

Qu. 5.

" *What Blessings the Virgin procures for her* Page 91.
" *Servants.*

" **ANSWER.** 1. " *She preserves them from Error* and Page 92.
" *Hereſe, if they are in danger to fall into it ; and*
" *recovers them out of it, if they are fallen.* 2. *She* Page 93.
" *defends*

- " *defends* and *protects* them in their *Temptations*
 " against their *Enemy*; and this not only *Men*, but
 " other *Creatures*; inſomuch that a Bird which a
 " young Lady had taught to ſay his *Ave Maria*, be-
 " ing one day ſeized by a Hawk, whilſt he was in
 " his Claws, ſaid only his *Ave Maria*, and the Hawk
 " terrified with the *Salutation*, let him go, and ſo
 " he return'd to his Miſtreſs. 3. She *comforts* them
 " in their *Diſtreſſes*, *aſſiſts* them in their *Dangers*,
 " *counſels* them in their *Doubts*, *eases* them in their
 " *Pains*, *animates* them in their *Combats*, and final-
 " ly, *procures* them a good *Death*. To this end,
 " 4. She gives them a timely *foreknowledge* of
 " their *Death*, that they be not ſurprized. She
 " ſends the *Angels* to aſſiſt them in it, and ſometimes
 " comes herſelf in Perſon. 5. She *obtains*
 " them the *Grace* of *Repentance* if they are in *Sin*,
 " and of *Perſeverance*, if they be in a State of
 " *Grace*.
- Page 94.
- Ib. 95.
- Ib. 96.
- Ib. 97.
- Page 98.

Qu. 6.

- " *Whether the Blessed Virgin has ever fetcht*
 " *any out of Hell.*
- Page 99.

- " ANSWER 1. As to *Purgatory*, 'tis certain that
 " the *Virgin* has brought ſeveral *Souls* from thence,
 " as well as reſreſhed them whilſt they were there.
 " 2. 'Tis certain ſhe has fetcht many out of *Hell*, i. e.
 " from a State of *Damnation* before they were
 " dead. 3. The *Virgin* can, and has fetcht men
 " that were dead in *mortal Sin* out of *Hell*, by re-
 " ſtoring them to *Life* again, that they might re-
 " pent; which the *Father* proves at large, for the
 " *Eſtabliſhment of our Faith* and of our *Hope*.
- Page 100.
- Page 102.

Qu. 7.

Qu. 7.

"What Honour ought we to render to the Blessed Virgin?" 2 Part.
Pag. 73.

"ANSWER. We ought to render to her a Religious Honour. 2. To honour her Images also with a Religious Honour, as sacred things; and this the many Miracles done by them do require. 3. To build Temples to her, which many grave Authors do assure us was done, before her Birth, during her Life, and since her Death and Coronation in Heaven." Pag. 79.
Pag. 92.
Pag. 99.

Qu. 8.

Whether it be good to make Vows and Pilgrimages to the Honour of the Virgin?" Pag. 138.

"ANSWER. It is good to make Vows, and undertake Pilgrimages to the places where she is specially honoured." Ibid.

The Practice of Devotion towards Her.

I. "To wear her Scapulary: which whoſo does, shall not be damned, but this Habit shall be for them a Mark of Salvation, a Safeguard in Dangers, and a Sign of Peace and eternal Alliance." Pag. 315.

"They that wear this Habit, shall be moreover delivered out of Purgatory the Saturday after their death." Pag. 316.

2. To enter into her Congregations. Pag. 321.

"And if any man be minded to ſave himſelf, 'tis im- poſſible for him to find out any more advantageous means, than to enrol himſelf into theſe Companies." Pag. 322.

T

3. To

Pag. 339.

3. To devote ones self more immediately to Her Service: For which the Father gives several very grave Forms. *Id. & seq.*

These are some of the Heads of Father *Craffet's* Book. It were infinite to recount his particular Folies, with which every Page and Sentence is croud- ed. And however *Monsieur de Meaux* is pleased at a Venture to espouse all this, yet I must still beg leave to believe, that he neither approves this Practice, nor will receive these Principles. And these things, not only *Monsieur de la B*—— in his Answer, but the Author of the *Preservative* at large alledged against him; which be- ing a Book so well known in *France*, and mentioned to *Monsieur de Meaux* in a particular manner by * *Monsieur Imbert* in his Letter to him, and having caused such Contests between † *Monsieur Arnauld* and the || *Vindicator* of the *Preservative*, upon this very account, still increases my Wonder, that for all this, *Monsieur de Meaux* should never hear there was any thing in this Book of Father *Craffet's*, contra- ry to his *Exposition*, nor believe the *Father* to be of any *Opinion* repugnant to his *Principles* therein esta- blished.

* In his Letter below N. 4.

† Reflexions sur le Prefer- vatif, &c.

‡ Le Janse- niste con- vaincu de vai- rie Sophisti- querie. Ar- ticle 7. pag. 72. &c.

The Reader may please to remember, that this Book of Father *Craffet's* was licensed by the *Pro- vincial*, approved by the *Fathers of the Society*, per- mitted, and privileged by the *King*, and printed by the *Archbishop of Paris's Printer*, 1679.

NUM. III.

*Cardinal BONA's Doctrine and Practice
of this Worship.*

IN my Preface to my former Treatise, to shew with how little Sincerity many times those of the *Church of Rome* will approve Books, whose Principles they dislike; I observed that Cardinal *Capisucchi* had in his *Controversies* plainly contradicted, in the point of worshipping Images, what he approved in *Monsieur de Meaux's Exposition*. This, *Monsieur de Meaux* saies, cannot be, for this admirable Reason, "*qu'on trouvera son approbation expresse parmi celles que j'ai rapportées*"; that his express *Approbation* has been given to his Book.

I have already said what I thought sufficient to the Consequence of this Answer: But now to satisfy the Reader that Cardinal *Capisucchi* is not the only Person that has thus complemented *Monsieur de Meaux* contrary to his own Principles and Conscience, I will here offer another plain Instance in *M. de Meaux's learned and holy Cardinal BONA*, Avertissement de l' 5 Edit. François, 12mo. Paris 1681. pag. 21. whose memory, he saies, shall be for ever blessed in the Church. This learned Cardinal was desired by *Card. Buillon* to examine the *Exposition* with all rigour, because that some persons accused it of certain Defects; and he assures him that he did *particularmente osservare in che potesse esser ripreso*; particularly observe whether there were any Fault in it. The effect of this particular Observation was very

See Card. Bona's Answer to Card. Buillon,

favourable to *Monsieur de Meaux*: The Cardinal found nothing but matter of great *Satisfaction* to himself, and *Praise* to the Author; and yet has this man as flatly opposed *Monsieur de Meaux's* Principles in the Point of *Invocation of Saints*, before-mention'd, both in his *Doctrine* and *Practice*, as 'tis well possible for words to do it.

For *Monsieur de Meaux's* Doctrine, I shall not need say any thing here, after what I have so fully accounted above: The Reader may please to compare it with the Extract I shall now offer him out of Cardinal *Bona's* Works.

Oper. Tom. 2. In his *Dedication* which he makes of his Book of DIVINE PSALMODY to the Blessed Virgin, thus he concludes to her:

"Possess me as your own, O Sovereign QUEEN of
 "Heaven! and seeing it has pleas'd you in this Ora-
 "tory dedicated to your Service, to bestow so many
 "Favours upon distressed Mortals, suffer not me to
 "go hence without some mark of it. Renew your
 "Tokens, change your Miracles. As you are wont to
 "open the Eyes of the blind, that they might be-
 "hold the light, now open the Eyes of my Mind,
 "and fill them with your brightest light, that I may
 "with a pure Contemplation, behold the Light of God's
 "Countenance that is impress'd upon us. If ever
 "you have cleared the stopp'd Ears of the Deaf;
 "Give Joy and Gladness to my inward Hearing, that
 "I may hear the Voice of the Bridegroom speaking
 "in silence to the Heart of Jerusalem. If you have
 "here broken the Chains of dumb Tongues, Give to
 "my Mouth a right and well-sounding Speech, that
 "when I sing the Praises of God, my Words may be
 "pleasing in the presence of the eternal King. If
 ' you

" you have restored Health to the diseased, heal me
 " who labour under an inveterate Sickness, that my
 " Mind may in the last day be found intire, without
 " the Sickness of any evil Affection. This I most hum-
 " bly beg, here prostrate upon my Knees, before this
 " wonder-working Image of yours, and upon that
 " solemn day which your Nativity has rendred venera-
 " ble to us.

Such is the Entrance he makes upon this Book, and
 indeed the work that follows is all of a piece. In
 his 16. Chapter, Page 551. He gives this account, *Tom. 2.*
 why in all their OFFICES they conclude with a Prayer, *Pag. 551.*
 or some Complement at least, to the Blessed Virgin. " It
 " is to this end, that if by humane frailty they have
 " committed any Errour in the dreadful Service of
 " God, our Lord being appeased by her Mediation,
 " may not impute it to them for sin: For She pre-
 " serves all those that trust in Her. She reaches out
 " her saving Hand to those, who in this damnable
 " World are in danger. She restrains the malicious
 " Endeavours of our Enemies. No Day, no Hour,
 " not a Moment passes, without some Favour of Hers.
 " Her the Heavenly Host Worship, Hell it self Ob-
 " serves, the World Adores. Her Majesty the chief-
 " est of the Blessed Spirits tremble at. By Her Order
 " the World is Govern'd; the Stars give Light, the
 " Sun shines, the Winds blow, the Gardens spring,
 " the Woods grow, the Seasons keep their constant re-
 " volutions, the Elements serve our needs. The Orna-
 " ment of our Manners, the brightness of our Works,
 " all this we receive from Her Favour, when we
 " Worship and Venerate Her. The Church knows
 " of how great danger it is to have her exiled Chil-
 " dren divorced from the Care of their most indulgent
 Mother,

“ *Mother, and therefore by a most wise Counsel has*
 “ *decreed, that they should by a frequent Observance*
 “ *fly to Her Protection; not only by instituting a*
 “ *special Office to Her, but by addressing to Her in*
 “ *the end of all her Offices, according as the reason of*
 “ *the times should require.*

This is a short *Specimen* of what is scattered up and down in all the Parts of his Book; I need not say how extravagant his *Verses* are, when the *Prose* is thus high flown: I will give but one Instance more, which one would think should contain, if any, a certain account of his Perswasion, taken out of his *Last Will*; in which, having commended himself to our Blessed *Saviour*, he comes in the next place, as is most fit, to the *Virgin*, and so on to the rest of his *Friends* and *Patrons* above. Page 37. *Tom.* 3.

See especially
 c. 12. p. 304.
 &c.

See his Will
 in the begin-
 ning of the
 3. *Tom.*

“ *And to thee also, O Blessed Virgin MARY, Mother of*
 “ *Mercy, Queen of the World, Comforter of the Afflict-*
 “ *ed, Refuge of Sinners, Salvation of those that*
 “ *perish, to thee, O Fountain of Piety, in this dread-*
 “ *ful Hour, I commend my Soul. Help me now that*
 “ *am afraid; Lift me up that am falling; Direct me*
 “ *that am in Error, Comfort my Soul that is desolate,*
 “ *and Obtain of thy beloved Son for me, the Mercy*
 “ *which I have desired. You have always mercifully*
 “ *Assisted me in all my Dangers; O forsake me not*
 “ *in this last, on which Eternity depends.——*

“ *Holy Michaël! Archangel! who camest to help*
 “ *the People of God, Prince of the Heavenly Host——*
 “ *Deliver me from the Snare of unclean Spirits, and*
 “ *bring my Soul into a Place of comfort and refresh-*
 “ *ment.*

“ *And thou, Holy Angel, to whose Safeguard and*
 “ *Protection I unworthy Sinner have been committed,*
 “ *Amen*

“*Assist me in this moment, Drive far from me all
 “the Power of Satan; Save me from the Mouth of
 “the Lion.—Draw me out of the Snare which they
 “have laid for me, and Preserve my soul from their
 “evil designs.*

“*Assist me you also, O my Patrons, and tutelary
 “Saints! Thou first of all, O St. JOHN, forerunner
 “of Christ,—Make my Paths straight, and Direct
 “my way in the sight of the Lord. Blessed PETER!
 “Key-Beamer of the Heavenly Kingdom! Prince of
 “the Apostles! by the Power that is committed to thee,
 “Loose thou the Bonds of my Sins, and Open unto
 “me the Gate of Paradise.*

“*And thou, O Glorious Father of the Monks of St.
 “Benedict! impute not thou unto me to my Damnati-
 “on, the innumerable transgressions that I have made of
 “thy Rule.—O ye Captains and Heads of the Holy
 “Order of the Cistercians, St. ROBERT, St. ALBERIC,
 “St. STEPHEN, and St. BERNARD; who have so long pa-
 “tiently endured me an unfruitful Tree in this your
 “Vineyard.—O Forsake me not in this Hour! But
 “Remember that I am your Son, tho’ unworthy the
 “Name.—*

The Cardinal goes still further on with the rest of his Patrons; (for he had taken care to provide enough of them) but I fear I have tired the Reader with these I have already transcribed. Monsieur de Meaux, I know, will tell us, that all this is no more than if he had desired as many of the good Company that were about him at this time, to have done the same; and for his *Expressions*, though they are some of them a little *Extraordinary*, yet the Cardinal’s intention, no doubt, like that of the Church, was to have them all reduced to this one and the same Catholick meaning, *PRAY FOR ME.* And

* See the *Procès verbal de l'Assemblée extraordinaire des Messieurs l'Archevêques & Evêques en Mars & May 1681.*

Mr. de Meaux himself was one of this *Assembly*, and signed with the rest of the Report of the *A. B.* of *Reims*, in which there is abundantly sufficient to shew how repugnant his *Holiness's* Proceedings were to the *Doctrine* of the *Exposition*, approved by him at the very same time that he was engaged in these attempts so contrary to it.

I know not whether it be worth the observing, that the very same day the *Pope* sent his complementing

Brief to *Monsieur de Meaux*, in approbation of his *Exposition*; he sent another to the *Bishop of Pamiers*, to approve his defending the Rights of his Church, against the *King*: which was judg'd in the *Assembly*, of which *Mr. de Meaux* was one, to be an interposing in an *Affair*, which neither the *Holy Councils* nor *Fathers* had given him any *Authority* to meddle with.

And for those who are resolved to believe this fond Pretence, there is no hopes of conviction.

But for unprejudiced Persons, who see the Vanity, indeed the unreasonableness and absurdity of this Evasion, I doubt not but they will find a plain *Opposition* between *Monsieur de Meaux's* Principles and the *Cardinal's*, and that this good *Man* needed a very great *Apology* to his *Patrons*, for having approved a *Doctrine* so derogatory to their *Power* and *Honour*, as that of the *Exposition* in his Opinion undoubtedly was.

But I shall say no more to shew the *sincerity* of *Cardinal BONA* in this matter: I might have added a yet greater instance, than either of these *Cardinals*, of the same pious *Fraud*, in the *Approbation* of the *POPE* himself; * whose *Briefs*, with reference to the *Affairs* of *France*, and which this *Bishop*, who has had so great a part in them, could not be ignorant of, however publish'd at the same time that he sent his *Complement* to *Mr. de Meaux*, do but ill agree with his *Exposition*. Indeed, they run in such a strain, as plainly shews, that were but his *Power* equal to his *Will*, he would soon convince the *World*, that not this *Mans* Pretences, but the *Dictates* of *Pope GREGORY VII.* the *UNAM SANCTAM Bull*, and the *Canon* of *LATERAN*, were the true *Exposition* of the *Doctrine* of the *Catholic Church*.

And of this I am ready to make an ample proof, from the several pieces set out by publick Authority in *France*, when ever *Mr. de Meaux* or his *Vindicator* shall think fit to question the truth of what I now say.

NUM. IV.

Copie d'une Lettre écrite à Monsieur l'Evêque de Meaux, cy devant Evêque de Condom.

Au Port de St. Marie ce 13. Juin 1683.

Monseigneur,

Votre Grandeur rappellera, sans doute, mieux l'Idée de mon nom, lors que je luy dirai que je suis celui pour qui elle a eu la bonté de parler il y a environ 16 ans à Madame de Chaune pour avoir son consentement d'une Chapelle, comme tutrice de Monsieur de— & j'eus l'Honneur de la voir plusieurs fois à St. Thomas du Louvre, avec Messieurs de Perigueux & de Xainte.

Depuis ce tems là, j'ai souffert la Persecution, & particulièrement depuis l'Exposition de la Foi, que votre grandeur a publiée. Ses Enemis qui n'osent pas se declarer contre Elle, se declarent contre ceux qui disent la même chose. Et aujourd'hui Monseigneur l'Archevêque de Bourdeaux me fait faire le Proces, pour avoir expliqué à l'Épargne le jour de Vendredi Saint, "Que nous adorions Jesus Christ crucifié en presence de la Croix, & que nous n'adorions rien de ce que nous voyons. Et parce que le Curé dit sur le champ assez haut Le Bois, Le Bois; j'ajoutai, Non, non, C'est Jesus Christ, & non pas le Bois. Et comme il ajouta, "Ecce Lignum, Venite, Adoremus; je le relevai

en luy disant, "Auquel le Salut du Monde a été
"attaché. Venez, adorons ce Salut de Monde.

J'ajoutai que le sentiment de l'Eglise étoit, que si
par impossible nous pouvions separer la Divinité du
Fils de Dieu d'avec son humanité, nous n'adorerions
pas l'humanité, puis qu'il est certain qu'il n'y a rien
d'adorable que Dieu ; & qu'ainsi nous devions nous
persuader que nous allions au Calvaire adorer Je-
sus Christ, sans nous arreter au Crucifix. Que l'
Eglise, comme une bonne Mere, nous l'avoit donné
par une sainte Invention pour aider à nôtre Foi, &
pour fraper plus vivement nôtre imagination, &
non pour etre l'Objet de nôtre Culte, qui se ter-
mine à Jesus Christ.

Voilà, Monseigneur, tout mon crime, & ce que l'on
me reproche. J'ai écrit au Promoteur & au Vicaire
General, & à Monseigneur l'Archevêque. Je leur
expose, que j'offre à me dedire, si j'ai mal parlé ;
j'offre à me justifier. Au prejudice de cela il persiste
dans l'interdiction qu'il lâcha verbalement sur le
champ. Je me suis pourvu par apel comme d'abus
au Parlement de Guienne ; j'ai fait assigner le Pro-
moteur, & bien que j'ay fait toutes les honnetetes
possibles à la Justice Ecclesiastique, & rendu toutes
les deferences, le dit-Seigneur Archevêque me menace,
comme ceux qui luy ont rendu ma Lettre me le
mandent, de Prison perpetuelle, & de Fers aux
Pieds.

Vôtre Grandeur peut connoitre par ce procedé com-
bien il y a de Personnes qui detournent nos Freres
separéz de rentrer dans l'Eglise. L'on m'objecte, ce
que l'on dit contre vôtre livre, que j'adoucis, mais
que le sentiment de l'Eglise est contraire. On
le verra mieux dans le Proces que me sera fait, car
je

Je defie mes Enemis de pouvoir faire des reproches contre ma vie & mœurs, & de me reprocher d'autre Doctrine que celle de vôtre Grandeur, que je tache d'exprimer dans les mêmes termes, la trouvant tres conforme aux sentimens de l'Eglise Romaine, & ainsi si je suis convaincu d'Herésie, j'ose dire à vôtre Grandeur qu'elle doit etre à ma Garentie. J'ose pourtant l'assurer, que j'ay assez de lumiere pour bien defendre cette Doctrine, & pour detruire le Preservatif, si l'on ne me fait point de Violence. Je defie tous les Docteurs du Monde de toutes les Religions.

La Grace que je demande à V. G. est que si l'Archevêque se servoit de toute son Autorité pour m'opprimer, qu'Elle daigne interposer la sienne pour m'obtenir la liberté de me defendre. Elle voit combien l'honneur de Dieu y est intéressé, dans un tems ou toute la Province est remplie de Missionnaires, de Capucins, & de Jesuites ignorans, qui prechent l'Adoration de la Croix, & la font faire dans une Province ou tout est remplie de Religionnaires, & ou j'ose promettre 10000 Conversions, si la Religion étoit pratiquée conformément à vôtre Exposition. Les Messieurs de la Religion P. R. n'ont autre Objection à me faire si ce n'est que l'Eglise Romaine Vous traite & Me traite d'Heretique. Je demande Pardon à Vôtre Grandeur, Monseigneur, si j'ai crû etre obligé de luy faire connoître mon Procédé, apres quoi je l'assurerais de la Soumission,

De son tres humble

& tres obeissant Serviteur,

IMBERT, Prieur.

V 2

The

The Copy of a Letter sent to Monsieur the Bishop of Meaux, formerly Bishop of Condom.

Port St. Mary, June 13th. 1683.

My Lord,

Your Lordship, without doubt, will better call to mind my Name, when I shall have told you, that I am the Person for whom you had the goodness, about 16 years since, to speak to *Madam de Chaune*, to obtain her consent, as Tutrefs to *Monsieur de* — for a certain Chappel; since which I have had the honour to see you several times at *St. Thomas* in the *Louvre*, with my Lords of *Perigueux* and *Xainte*.

Since that I have suffered *Persecution*, and especially since the time that your Lordship has published *your Exposition of the Faith*. Your Enemies, who dare not declare themselves against your Lordship, declare themselves against those who say the same things. And at this instant, the *Archbishop of Bourdeaux* has caused a Process to be made against me for having explain'd upon *Good-Friday*, "*That we adore JESUS CHRIST crucified in presence of the Cross, and that we do not adore any thing of what we see*. And forasmuch as the *Curé* replied upon the place aloud, "*The WOOD. the WOOD*; I added, *No, no, 'tis JESUS CHRIST, and not the WOOD*. And when he added, *Ecce Lignum, venite, adoremus*; I took him up, saying, *On which the Saviour of the World hung,*

hung, come let us adore this Saviour of the World.

I said further, that the Doctrine of the Church was, That if by an impossible Supposition we could separate the *Divinity* of the Son of God from his *Humanity*, we should not adore his *Humanity*; forasmuch as 'tis certain, that *there is nothing adorable but God*; and that therefore we ought to think, that we are now going out of Mount *Calvary* to adore *JESUS CHRIST*, *without stopping at the Crucifix*. That the Church, like a good Mother, had given that to us by a holy Invention, to assist our Faith, and make the livelier Impression upon our Imagination, but not to be the *Object of our Worship*, which must terminate upon *JESUS CHRIST*.

Behold, my Lord, all my Crime, and what I am reproached with; I have writ to the *Promoter*, and to the *Vicar General*, and to the *Archbishop* himself. as offered, if I have spoken any thing amiss, that I will recant it: I have offered to justify my self: Notwithstanding all this, his Grace still persists in the *verbal Interdict*, which he immediately pronounced against me. I have transferr'd my Cause by *Appeal*, as of Abuse, to the *Parliament of Guienne*: I have caused the *Proctor* to be summon'd; and though I have used all imaginable fairness, with reference to the *Ecclesiastical Jurisdiction*, paid them all possible deference, nevertheless the said *Archbishop* threatens me, as I am informed by those who gave him my Letter, with perpetual Imprisonment and Chains, for my Offence.

Your Lordship may see by this Proceeding, how many there are that hinder our *separating Brethren* from returning to our Communion. They object to me, *that which is also said against your Lordship's Book*.

Book, That I do mollifie, but that the Doctrine of the Church is quite the contrary. This will more plainly appear by the Process against me; for I defie my Enemies to reproach me for my Life and Manners, or for any other *Doctrine* than that of your Lordship, which I endeavour to expresse *in the self same Terms*, as finding them most agreeable to the Sentiments of the *Roman Church*: so that *if I am convicted of Heresie, I am bold to say, your Lordship must be my Surety.* But I dare assure you, my Lord, that I have Knowledge enough to defend this *Doctrine*, and destroy the * *Preservative*, might I be but secure from *Violence*: I defie all the Doctors of the World, of whatsoever Religion they be,

* An Answer
to Monsieur de
Mauv's Ex-
position, intit-
led, *Preserva-
tif contre le
changement de
Religion.*

The Favour which I have to beg of your Lordship, is, That if the *Archbishop* should make use of his *Authority* to oppress me, you will please to interpose yours so far, as to procure me only the Liberty to defend my self. You see how far the Honour of God is concerned in it, and especially at a time when the whole *Province* is filled with *Missionaries, Capuchins, ignorant Jesuits*, and others, who preach up the *Adoration of the Cross*, and cause it to be done in a Country full of *Protestants*, and among whom I durst promise 10000 *Converts*, were the *Practice of our Religion conformable to your Exposition.* The *Protestants* have hardly any other Objection to make to me, than this, That the *Church of Rome* treats both your Lordship and me as *Hereticks.*

I beg your Lordship's Pardon for this; I thought my self obliged to acquaint you with my *Case*; after which, I have only remaining to assure you of the Submission of,

My LORD,

Your Lordship's most humble and obedient Servant,
IMBERT.

Such

Such was the Account which *Monsieur Imbert* gave of his *Case* to *M. de Meaux*; I was the more willing to publish it, that those who have never seen the *Façon* which he printed of it, and which is too long to be inserted here, may at least by this perceive that his Crime was truly his adhering to *M. de Meaux's Exposition*; and that he had reason to say, as he does in this Letter to him, *That if he was convicted of Hereſie, M. de Meaux ought to be his marrant for it.*

And because the Bishop has been pleased to endeavour to take off the force of this great *Allegation*, by lessening the *Character of the Person*, I shall leave it to the indifferent Reader to judge, whether this Letter carries any thing of the Stile of an *extravagant, a man of no learning, as well as of no Reputation*, such as *M. de Meaux* in his *Answer* pretends him to be.

Vindicat. p. 116. Cet Imbert est un homme sans sçavoir, qui crût justifier ses extravagances - en nommant mon Exposition, &c.

NUM. V.

The Epistle of St. Chrysostome to Cæsarius, cut by some of the Doctors of the Sorbonne; out of the Greek Edition of Palladius, published by Monsieur Bigot, 1680. with a Dissertation premised, containing an Historical Account of the whole Affair.

IT will perhaps be look'd upon by some, as a little unseasonable, to joyn a piece of *Antiquity* so considerable as this *Epistle*, to a Treatise of so little Importance.

Importance as the foregoing Defence may justly be esteem'd to be. But since the main thing I charge *M. de Meaux* with, is, That a first *Edition* of his Book was suppress'd for containing some Assertions not so suitable to the Sentiments of the *Sorbonne Doctors*, to whom it was sent for their *Approbation*, to shew the undistinguishing Justice of their Proceedings, and that *M. de Meaux* is not the only *Bishop* they have dealt thus rudely with on these Occasions, I was willing to communicate to the World one Instance more of the like nature, especially since the Original Leaves, rased out, and suppress'd by them, have here also fallen into my Hands, and may at any time be seen with the suppress'd *Edition* of *M. de Meaux's Exposition*.

It may be some Satisfaction to *M. de Meaux* to consider, that in this Case, he has run no other fortune than what is common to him with the great *St. Chrysostome*: And possibly the Reader too will from hence begin to find it no difficult matter to believe, that those who made no scruple to suppress a whole *Epistle* of *St. Chrysostome*, a *Patriarch* and a *Saint*, for contradicting their *Doctrine* in one only *Point*, may indeed have made as little of correcting *M. de Meaux's Exposition*, tho' a *Bishop's*, that had prevaricated their *Faith* in so many.

Nor was I less engaged on the *Vindicator's* account to this Publication; 'tis one of his greatest difficulties, and which he seems the most desirous to be resolv'd in, how there can be such a thing as the *Real Presence* in the *Eucharist*, without *Transubstantiation*? I have before told him what I suppose sufficient to explain this matter. But because I cannot expect that either my *Church* or *Book* should pass with

pass with him for an *Oracle*, it may be some confirmation of the *Idea* to shew him one of their pretended *Patrons* concurring with me in the *Exposition*, and manifestly supposing a Union betwixt the *Bread* and *Christ's Body* in the holy *Eucharist*, and yet stiffly contending at the same time, that the *Nature* of the *Bread* is not changed in it.

All the danger is, that this holy Father, who, as Monsieur * *Bigot* observes, has hitherto pass'd for * See Mr B's Preface the great *Doctor* of the *Eucharist*, as St. *Austin* got's Preface of *Grace*, may possibly by this run the hazard of losing his Credit amongst them; and as it has fared but very lately with *Theodore* upon the same account, that they will henceforth begin to lessen his *Reputation*, since they cannot any longer suppress his *Doctrine*.

But before I offer the *Epistle* it self, it is fit that I premise something for the better understanding of it. It was written to *Casarius*, a *Monk*, that had a little before fallen into the *Apollinarian Heresie*, to reduce him to the *Catholick Faith*. I shall therefore beg leave to begin my *Reflections* with a short account of that, as far as may serve to open the way to what we are to read of it in this.

REFLECTION I.

Of APOLLINARIUS and his HERESIE.

A POLLINARIUS the younger, from whom this *Heresie* derives its name, was Son

Godefry vie
de S. Athanase,
livre II. cap.
13. Ex Basil.
Ep 74.

Socrat. Ecclef.
Hist. lib. 3.
cap 16.
Calvisii Chro-
nol. pag. 525.
an. 362.

Sozomen. Eccl.
Hist. lib. 6.
c. 25.
See Epiphan.
Hær. 77. Theo-
philus l. 1. pas-
chal. Vincen.
Lirin. lib. adv.
prof. novatio-
nes. Quid illo
præstantius
acumine, ex-
ercitatione,

doctrinâ? Quam multas ille Hæreses multis voluminibus oppræsserit, quot inimicos fidei confutaverit errores, indicio est opus illud 30 non minus librorum, nobilissimum & maximum, quo insanas Porphyrii calumnias, magnâ probationum mole confudit. Longum est universa ipsius opera commemorare, quibus profectò summis Aëdicatoribus Ecclesiæ par esse potuisset, nisi profanâ illâ hæreticæ curiositatis libidine, novum nescio quod adinventisset, quo & cunctos labores suos, velut cuiusdam lepræ admixtione, scedaret, & committeret, ut doctrina ejus non tam ædificatio, quam tentatio potius ecclesiastica diceretur.

left

to the elder *Apollinaris*, a very learned Man, and never, that we read of, charged with any *Heresie*. He was of *Alexandria*, where he was ordain'd a *Priest*, and became deservedly eminent for this, That when *Julian* forbade the Christians the reading of human Writers, being envious of that Reputation which many of the *Fathers* of the *Church* had so justly acquired in that sort of Learning; he with his Son, repaired in great measure this Disadvantage, by opening of two *Schools*: The *Father* turning the Writings of the *Old Testament* into *Heroick Verse*, and composing several *Tragedies* of the *Historical* Parts of them: The *Son* explaining the *New* in *Dialogues*, after the *Platonick* manner; and by this means preserving the *Church* from that Ignorance, which the *Apostate* Emperor thought to have reduced it to.

II. As for the younger *Apollinaris*, he is on all hands acknowledged to have been a very extraordinary Man; eminent for his Learning, and particularly cherished by St. *Athanasius*, as one of the most zealous Defenders of the *Nicene Faith*, whilst he was yet but *Reader* in the *Church* of *Laodicea*. He wrote against *Porphyry* in 30 Books; against the *Arrians*, *Eunomians*, *Origen*, and the other *Hereticks* of those times. In a word, both his Zeal and his Learning were such, that, if we may take the account which *Vincentius Lirinensis* has

left of him, had he not fallen into *Heresie*, he
 “might justly have been equall’d to the chiefest Builders
 “of the Church.

III. The *Occasion* of his *Heresie* is diversely report-
 ed by Ecclesiastical Writers. * *Raffinus* tells us, * *Ruffin. lib. 2. cap. 20.*
 that his extraordinary Facility to write upon all
 sorts of Subjects, and his great Understanding in
 all kinds of Learning, rais’d in him a love of Dis-
 putation; and that the desire of refuting whatever
 others said, made him at last himself become a He-
 retick. † *Sozomen* relates, that St. *Athanasius* in † *Sozomen*
 his Passage through *Laodicea*, where *Apollinarius* lib. 6. c. 25.
 then was, contracted so intimate a Friendship with
 him, that *George*, Bishop of that place, and who
 detested the Communion of St. *Athanasius*, as the
 other *Arrians* did, excommunicated || *Apollinarius* || *Petavius* saies
 upon this account, and would never be perswaded it was for
 to receive him, whatever Instances he could make keeping too
 to that purpose; and that upon this he conceived much compa-
 ny with the
 so great a discontent, that it carried him in the *Hearhen Epi-*
 end to form himself a new *Heresie*. And lastly, phanius. See
 * *Theodoret* differing from both these, tells us, That dogm. Theol.
 being rejected from the Government of the Church, T. 4. l. 1. p. 25.
 to which in the Contest between *Meletius* and c. 6.
Paulinus, he also, as Head of a third Party, aspired; * *Theodoret:*
 he thereupon began to spread openly that *Heresie* Eccles. Hist.
 he had before invented, and to set himself up for l. 5 c. 4.
 chief of it.

IV. Whether any, or all these Causes concurr’d
 to ruine one of the greatest Ornaments of the
 Church, and who had till then been the Admiration
 of the best Men, not only St. *Athanasius*, *Basil*, &c.
 who were his Friends, but all the others, as ma-
 ny as have left us any account of the History of

those times, having constantly represented him in the most advantageous manner that could be expected: Certain it is, that his loss was a very sensible Blow to the Church, and is as such, exceedingly lamented by Epiphanius in the account of his *Heresie*.

* Godesfry places it An. 361.
See Balf.
Zon. com. in
Can. 1. Concil.
Occ. secundi.

See this Letter
in Epiphanius.
Heresi. 77.

V. He had now been some time made * Bishop of *Laodicea*; whether of the great *Laodicea* in *Syria*, or of the other in *Phœnicia* of *Libanius*, is not certainly known. It was not long after this Promotion that he became a *Heretick*. *Athanasius*, who died within 10 years after, having written a long Letter to *Epictetus*, Bishop of *Corinth*, against his Errors; tho' either his respect to a Person he had so much esteem'd, or being unwilling to exasperate One, whom he so earnestly desired to reduce to the *Catholick Faith*, made him that he did not once name him in his whole *Epistle*.

See this Council in Labbe's Collection,
T. 2. p. 816.

Vid. Binnii not.
loc. cit.

VI. But we will come yet nearer; for in the year 362. *Athanasius* being the third time return'd from Banishment, held a Council at *Alexandria*; in which, among other things, we find the *Heresie* of *Apollinarius* expressly condemned, tho' no mention made of his Name; whether it were that he was not yet known as chief of those *Hereticks*, or that, as some think, he sent a Renuntiatio of his *Heresie* to the Council by the Monks that went thither. About ten years after, Anno 373. the same *Heresie* was again condemned in another Council at Rome, under Pope *Damasus*; and lastly, in the second General Council at *Constantinople*, Anno 381. He is by name *anathematized* among the other *Hereticks*, Can. 1. of that *Synod*.

VII. As to the *Hereſie* it ſelf, I ſhall not enter any farther into the ſearch of it, than may ſerve for the Explication of that Capital Error, which gave Occaſion to this Epistle of St. *Chryſoſtome*.

Now this, to take it in his own words as they are reported by *Photius* from *Eulogius*, was, That

Photii bibl. in Eulogio p. 830.

Θεός ἐσὶν ἑνὴν ἀπετέλεσαν φύσιν, That God and flesh make up but one Nature, which *Balsamon* and *Zina-*

Comment. in.

ras thus explain, Ἐλεγε γὰρ ὁ υἱὸν τοῦ Θεοῦ, σῶμα μὴ ἐμφυτον ἐκ τῆς ἁγίας Πνεύματος ἀναλαβεῖν, ἀλλ' ἐκ τῆς

Conc. 2. Oecumen. can. 1.

τῆς Θεοτότου ἀρχόντος ἀντὶ νοός. That he ſaid, that the Son of God took indeed an *animate Body* of

the blessed Virgin, but without the *Rational Soul*, the *Divinity* ſerving inſtead of *that*.

VIII. And the ſame is the account which the other Ecclesiastical Writers have left of him;

Gregory Nazianzen, Theodoret, Epiphanius, Theodoret, &c. all which unanimously agree in this

point of his aſſerting, ἐμφυτον μὴ τῷ σωτῆρι τοῦ σῶματος, μὴ τῷ λογικῷ ἐγκρίναι ψυχῇ, ὡς τοῦ Θεοῦ λόγου παρόντος. That the *Body* of our Saviour

Theodoret. Hæref. Fabul. l. 5. c. 11.

was *animated*, but that he had not the *Rational Soul*; for that that *Soul* was ſuperfluous, where the

Divine λόγος or *Word* was preſent.

IX. But tho' this were the laſt Reſolution of his *Hereſie* as to this point, yet was it not his firſt Error.

It was a part of the Doctrin maintained by *Arrius* and *Eunomius*, That *Chriſt* took a *Body* de-

ſtitute not only of the *Rational Soul*, but altogether *inanimate*; σῶμα μόνον ἀνελθόντα, ſaies *Theodoret*,

Theodoret. Hæref. Fab. l. 4. c. 1. & Epist. 104. de Arrio & Eunomio.

Θεὸν λόγον, αὐτὸν δὲ τὴν ψυχὴν ἐν τῷ σώματι πληρῶσαι τῷ χρείαν. That God the *Word* took a *meer Body*,

and that himſelf ſupplied the want of the *Soul*. And the ſame was the beginning of *Apollinarius's* *He-*

reſe

Socrates Hist.
Eccl. l. 2. c. 46.

refse too. *Πρώτον μὴ ἔλεγον, saies Socrates, ἀνα-
ληφθῆναι τὸ ἀνθρώπου ὑπὸ τοῦ Θεοῦ ἐν τῇ οἰκονομίᾳ
τῇ ἐν ἀνθρώποις ψυχῆς ἀνδρὸς εἶτα οἷς ἐκ μετενοίας ἐπι-
διορθώμενοι, προσέθεσαν, ψυχῇ μὴ ἀνεληφέναι, νῦν δὲ
ἐκ ἔχειν αὐτῇ, ἀλλ' εἴ) τὸ θεὸν λόγον ἀντὶ νῦν εἰς τὴν
ἀναληφθέντων ἀνθρώπων. They first asserted, That
God at his Incarnation took upon him Man without
any Soul. Afterwards, as if they repented, and meant
to correct their Error, they held, That he took in-
deed the animal Soul, but was destitute of the Ratio-
nal, God the Word being instead of that. Both which
Vincentius Lirinensis tells us, they sometimes joyn-
ed together, saying, In ipsa Salvatoris nostri carne,
aut animam humanam penitus non fuisse, aut certe
talem fuisse cui mens & ratio non esset; That in the
Body of our Saviour there was either no Human
Soul at all, or at least such as was not rational.*

Vincent. Liri-
nens. adv. Hæ-
ref. c. 17.

Epiphan. Hæ-
ref. 77.

Theodoret. Ec-
cles. Hist. l. 5.
cap. 3.

Greg. Naz. O-
rat. 46. p 722.
Ec.

Theodoret. Hæ-
retic. Fab. l. 4.
c. 13. Οὐδὲν

ἐστὶν, Eutyches,

τὸ θεὸν λόγον ἀνθρώπου ἐκ τῆς παρθένου λαβεῖν, ἀλλ' αὐτὸν ἀπὸ τῆς παρθένου, καὶ σώζοντα, τῇ παρθένῳ μόνῳ διὰ τῆς παρθένου ποιῶν.

X. I shall not now enter on any other Points of
their Heresie, such as *their making this Flesh not to
have been assum'd by Christ at his Conception, but to
have been always with him consubstantial with the
Divinity; which Divinity therefore by consequence suf-
fer'd, and was mortal; which Epiphanius, Theodoret,
but especially Gregor. Nazianzen has at large re-
lated. Only since, some, for the more distinct con-
ception of the Apollinarian Heresie, have thus di-
stinguish'd it from that of Eutyches afterwards;
that the Eutychian affirm'd, That our blessed Savi-
our took nothing from the blessed Virgin, but that
the very Logos, the Word it self being, as Theodoret
expreses it, immutably converted, and made Flesh,*

only

only passed through the Virgin; whereas Apollinarius supposed the *Flesh* of Christ, which he took of the Virgin, to be converted into the *Divine Nature*: It appears by Gregory Nazianzen, that this was no certain distinction, forasmuch as the Apollinarian too affirmed oftentimes the same thing; that, as the Father expresses it in the place I before cited, our Saviour was even before he descended, the Son of Man, and descending, brought his *Flesh* along with him, which he had whilst he was in Heaven, before all Ages, and consubstantial with his Essence. Which is what Theodoret long since observed, when in his 3. Dialogue, speaking with relation to them both, he says, οἱ τὴν ποικίλῃ ταύτῃ σωπεδεύοντες ἢ πο-
Naz. orat. 46. sup. di. 3. Δι- αβεβαιῶται, πρὶν τὴ κα- τελεῖν, αὐ- τὸν ὑπὸν ἀν- δρώπῃ εἶναι, κατελεῖν ἰδίαν ἐπαρ- μων ἑαῖκα, ἐκείνῳ, ἢ ἐν τοῖς ἑσπεροῖς ἔχον ἐπὶ γ- λυν, πρὸς αἰώνιον πνα καὶ σωσασμένῳ.
 λύμορον αἰρεῖσιν, ποτὲ μὴ σάρκα γενῆσθαι ἢ δεῖν λόγον φασί, ποτὲ ὅτι σάρκα λέγουσι ἢ εἰς δεύτην φύσιν δε-
 χέσθαι μετέβολῃ. They who have patcht together this various and many-form'd Heresie, sometimes say, that the Word is become *Flesh*, sometimes that the *Flesh* is changed into the Word.

Wherefore laying aside these subtleties, this we may undoubtedly conclude, That whatever their other differences were, whether as to his *Body*, which we see is uncertain, or to his *Soul*, in which the variety was more constant and more discernable, the Eutychian affirming the *Union of the two intire Natures*, the Humane and Divine; whereas the Apollinarian deny'd that our Saviour ever assumed the reasonable Soul at all: certain it is, for what concerns our present purpose, that they both agreed in this, That after the *Union of the Word and Flesh*, there was but one only Nature common to both, the Substance of the two, that were before, be-
See Petau. Dogm. Theolog. Tom. 4. l. 1. c. 15. pag. 71. §. 3.
 ing now confus'd and permixt; from whence they were

† *Apollinarius* were both of them afterwards called by † *St. Chry-*
 by *St. Chryso-* *stom* and others *Cumenasai*, from their confusion of
stom, Eutyches the two Natures into one, and making not only
 by others. one Person, as the *Catholick Church* did, but one
 Nature too alone in *Christ*.

REFLECTION II.

*St. Chrysostome's Argument from the Eucharist
 against the Apollinarians, consider'd and
 explain'd.*

Such is the Account which the antient Fathers have left us of the *Apollinarian* Heresie, and the same we find to have been the Notion which *St. J. Chrysostom* in this *Epistle* had of it. He “proves the *divine* and *humane* Natures to be distinct in *Christ*; that the *Properties* of the one, ought no “otherwise to be confounded with the other, than as “they are united in the same Person. He charges “the *Apollinarians* with saying that our Saviour's Body “is converted into the *Divinity*, and upon that account attributing *Passion* to the *Deity*: and finally, he concludes all with this *Exhortation* to *Casarius*, whom he designed by this *Epistle* to recover from their Errours. “Wherefore, dearly beloved, says “he, laying aside the novel Phrases, and vain Speeches “of these men, let us return to what we have before “said; that it is pious, most pious indeed, that we “should confess our Saviour *Christ*, who died for us, “to be perfect in the Godhead, perfect in the Man- “hood; one only begotten Son, not divided into two, “but

“ *but bearing in himself together the unmixt proprieties of two distinct Natures. Not two different Persons, God forbid ! But one and the same Lord Jesus, God, Word ; cloathed with our Flesh, and that not inanimate, without the rational Soul, as the wicked Apollinarius pretends. Let us then assent to these things, let us fly those who would divide him ; for though the Natures be distinct, yet is there but one undivided and indivisible Union to be acknowledged in the same one Person and Substance of the Son.*

II. And now if this be the *Catholick Doctrine* which this Holy Father here designs to bring *Cæsarius* to ; such the *Errours*, which by the subtlety of the *Apollinarians* he was involved in : It will be very easie to conceive the *Allusion* he here makes between the *two Natures united in Christ*, and the *two Parts*, which the *Catholick Church* has ever acknowledged in the *Holy Eucharist* ; to the destruction of the *Romanists Pretences of Transubstantiation*, and to the solid Establishment of the *real Presence* of *Christ* in this sacred *Mystery*, such as the *Church of England* believes, and has been established by me in the foregoing Discourse.

III. The Words of *St. Chrysostome* in this Epistle See below. are these : “ *Christ is both GOD and MAN ; GOD, in that he is impassible ; MAN, for that he suffer'd. yet but one SON, one LORD ; He the same without doubt, having one Dominion, one Power of two united Natures. Not that these Natures are confubstantial, forasmuch as either of them, does without confusion retain its own Properties, and being two, are yet inconfused in him.*

“ *For as [in the Eucharist] before the BREAD*

Y

“ is

" is **Consecrated**, we call it **BREAD**, but when the
 " Grace of God by the Priest has consecrated it, it is
 " no longer called **BREAD**, but is esteemed wor-
 " thy to be called the **LORD'S BODY**, although
 " the Nature of **BREAD** still remains in it; and
 " we do not say there be **TWO BODIES**, but **ONE**
 " **BODY** of the Son: So here, the **DIVINE NATURE**
 " being joyned with the [Humane] **BODY**, they both
 " together make up but one Son, one Person. But yet
 " they may be confes'd to remain without confusion,
 " after an indivisible manner, not in **ONE NATURE**,
 " but in **TWO PERFECT NATURES**.

IV. In which Passage, whether we consider the Expressions themselves, or the Application of them, they are utterly destructive of Transubstantiation.

First, as to the Expressions themselves.

They tell us plainly, " That the Nature of
 " **BREAD** remains in the Eucharist after the Con-
 " secration: That our not calling it **BREAD**, but
 " **CHRIST'S BODY**, does not therefore intend to signi-
 " fy that the Nature of **BREAD** is at all chang-
 " ed; for that the **BREAD** by Consecration becomes
 " indeed worthy to be CALLED THE **LORD'S**
 " **BODY**, but yet still retains its own Nature of
 " **BREAD**.

V. These are such plain expressions of the Bread's continuing in its own Nature after Consecration, that the Papists themselves have not been

* See most of these cited by Albertinus, de Eucharist. l. 2. pag. 533. in Chrysostomo, c. 1.

able to deny it. So that their only Refuge is, that by the **BREAD'S** retaining still its own Nature, we are, they say, to understand only this, that its Accidents remain, but for its Substance, that is changed into the **BODY OF CHRIST**. * Thus

Gardi-

Gardiner, Turrian, Bellarmine, Gregory de Valentia, Vasquez, Suarez, Perron, Gamacheus, and last of all, Father † Nouet, in his Controversie against Monsieur Claude.

† Nouet de la
presence de
Jesus Christ
dans les
tres saint Sa-
crament, liv.
4. c. 5. art. 3
p. 285.

VI. This is indeed to cut the Knot when it was not to be untied; and makes St. Chrysostome in effect to say thus much, *That the Nature of BREAD after the Consecration, still remains, though indeed the Nature be changed, and only the Accidents continue.* And would it not have been an admirable Similitude, to shew that the *Humane Nature of Christ was not changed into the Divine*, as the Apollinarian pretended, to alledge the Example of the *Eucharist*, in which the *Nature of the BREAD was changed into the very Nature of Christ's Body*, as the Papists believe.

VII. But S. Chrysostome was not so absurd, as these men would represent him; and his other *Empressions* utterly overthrow this Evasion. 1. He tells us plainly, that all the *Change* that was made in the *BREAD* by *Consecration*, was in the *Name*, not the *Substance*: That whereas before it was called *BREAD*, by being consecrated it became worthy to be *CALLED THE LORD'S BODY*. 2. Had St. Chrysostome believed the *BREAD* to have been truly changed, and become the *very Body of Christ*, would he have said that it became *WORTHY* to be *CALLED the Body of Christ*? and not rather plainly have told us that it *became the VERY BODY of Christ*? Do men use to say that the *Heaven* is *worthy* to be called the *Heaven*? The *Sun*, *worthy* to be called the *Sun*? And why shall we think St. Chrysostome the only ridiculous man, to use such a Phrase as no man in the World ever did, or would have done

See this Argument managed by Monsieur Claude, Rep. a Pere Nouet. Partie 5. c. 6. p. 488.

besides? But 3. And to put this point beyond all doubt: When *St. Chrysostome* here speaks of the *Nature* of *BREAD*, in allusion to the *Nature* of *CHRIST*; if we will have him consistent with himself, we must suppose him to have used that *Expression* with reference to both, in the same sense. As therefore in his Discourse immediately before and after, by *Nature*, with reference to *CHRIST*, he does not mean the *Properties* only, but the very *Substance* of his *Humanity* and *Divinity*; so here in his allusion to the *Eucharistical BREAD*, he must still mean the same, the *Substance* of the *BREAD*, and not barely the *Properties*, or *Accidents* of it; and of this I am persuaded no indifferent Person will make any doubt.

Secondly, As to the *design* of this *Allusion*,

VIII. The *Apollinarians*, as we have seen, affirm'd the *Change* of one *Nature* in *Christ* into the other; That however, before the *Union*, they were two *distinct things*, yet by being *united*, the *humane Nature* became *converted*, or if you will, *transubstantiated* into the *Divine*.

IX. Now the *Falseness* of this *S. Chrysostom*, shews by the *Example* of the *Eucharist*. That as there the *BREAD* by being *consecrated* becomes indeed *worthy to be called CHRIST's BODY*, yet do's not lose its own *Nature*, but continues the same *BREAD*, as to its *Substance*, that it was before: So here, the *Humane Nature* of *Christ*, being by the *Incarnation hypostatically united* to the *Divine*, did not cease to be a *Humane Nature*, but still continued what it was before, however *united* with the *other* in one *Person*.

X. So

X. So that as certainly then as the *Humane Nature* of *Christ* does now continue to be a *Humane Nature*, notwithstanding that *Incarnation*; so certainly does the *BREAD* in the Eucharist continue *BREAD* after this *Consecration*. As certainly as *Apollinaris* was deceived in supposing the *Manhood* of *Christ* to be swallowed up and *changed* into the *Godhead*; so certainly is the *Papist* deceived in imagining the *Substance* of the *BREAD* to be swallow'd up and *converted* into the *Substance* of *CHRIST'S BODY*, in this *Holy Sacrament*.

XI. *Christ's Humane Nature* being united to the *Divine*, became *worthy* thereby to be called, together with it, by the same common Name of *Christ*, *Lord*, *Jesus*, *the Word*, *the Son of God*; the *BREAD* being by *Consecration* mystically united to *Christ's BODY*, becomes *worthy* to be called, together with it, *THE LORD'S BODY*; but that is all, the *Humane Nature* still continues what it was before; in the *one*, the *Nature* of the *BREAD* still continues what it was before in the *other*, and there is no *Transubstantiation* made in either.

XII. In a word, in the *Hypostatic Union*, though there be two *distinct Natures*, *God* and *Man*, yet there is but *one Person*, *one Son* made up of both. So in the *Holy Eucharist*, though there be two *different* things united, the *BREAD* and *CHRIST'S BODY*, yet we do not say there be *two Bodies*, but *one mystical Body* of *Christ*, made up of both; as the *King* and his *Image*, to use the Similitude of the *Antient Fathers*, are not *two*, but *one King*: Or in the Example of *St. Chrysostome* himself, *Christ* and the *Church*, are not *two*, but *one Body*.

REFLECTION III.

Of the Epistle it self, and the Attempts that have been made against it.

I. **A**Nd now when such is the force of this *Epistle*, that it utterly destroys one of the principal *Errors of Popery*: It is not at all to be wondred at, if those men who were resolved not to be convinced by it themselves, have used all imaginable means to provide that others should not.

Ann. 1548.

II. It is now above 100 years, since this passage was first produced by *Peter Martyr*, in his Dispute with *Gardiner*, Bishop of *Winchester*, concerning the *Eucharist*. He then profess'd that he had copied it out of the *Florentine MS.* and that the whole *Epistle* was put by him into *Arch-Bishop Cranmer's Library*. ¶ This *Gardiner* could not deny, who therefore in his Answer to him 1552. endeavour'd first to ascribe it to another *John of Constantinople*, who lived about the beginning of the 6th Century. Secondly, to elude the force of this Passage, by that strange interpretation of the Word *Nature*, I have before mentioned, and in which all the others have since follow'd him.

II Lovanii
Confutatio Ca-
villationum,
&c. ad Obj.
201.

† *Libr. 1. de*
Euchar. cap. 18.

Vasquez dis.
180. c. 9. n. 102.
Valentia de
Transub. cap. 7.
§. Similiter.

III. † *Turrian*, who by his writing seems to shew that he had somewhere or other seen this *Epistle*, contends in like manner, and if we may believe *Vasquez*, and *de Valentia*, proves it too, that this *Epistle* was not *Chrysostom's*, but the other *John's*, to whom the Bishop of *Winchester* had before

before ascribed it. But yet still the Argument recurr'd upon them, forasmuch as this other *John* was in the beginning of the 6th Age, and *Transubstantiation* by consequence was not the *Doctrine* of the Church then.

IV. And indeed *Garnachans* is not very unwilling to acknowledge this: for having with the rest assigned this *Epistle* to the other *John*, he tells us, he is to be excused, for that *Transubstantiation* was not so plainly deliver'd and explain'd in those days as it is now.

V. But this * *Cardinal Perron* could not bear, he neither thought fit to rely upon an *Evasion*, which he saw would not do their business, nor could he endure to allow so ancient an Author as either of the two *Johns*, to have been so directly opposite to their Sentiments in this matter. And therefore flatly accuses *Peter Martyr* of *Forgery*, and uses a-bundance of Arguments to persuade the World, that there was never any such *Epistle* as had been pretended.

VI. Thus stood this Passage, and the whole *Epistle* for its sake; till about six years since the learned *Bigotius*, who had twelve years before brought a Copy of it from *Florence*, resolved to ruine all the Endeavours of these Men, by publishing the very *Epistle*, which the *Cardinal* had so loudly proclaimed to be a *Forgery*, and proving it to be indeed the *Genuine Off-Spring* of *St. Chrysostome*, contrary to what the rest had in vain pretended.

VII. And this he accordingly, with great sincerity performed, *Ann.* 1680. For in his *Edition* of *Palladius* that year, among the other Pieces which he added to it, this *Epistle* of *St. Chrysostome* had one

Excusari posse, quod nec Transubstantiatio ejus temporibus ita perspicue

tradita & explicata fuerat, sicut hodie.

See Albertinus de Euch. p. 533. l. 2. supr. cit.

** Perron de l'Eucharistie.*

p. 381, 382, 383.

one of the first places, and was strengthened by him with such *Attestations*, as shew it to be beyond all doubt *authentick*. In his *Preface* he declared how he came by it, and made a short *Apology* for that passage of it that had caused so great a Contest; but such as it seems, he was either conscious to himself, not to have been very strong, or fear'd at least that his *Censors* would not esteem it to be so.

Expostulatio.
pag. iii.

VIII. And in this I speak no more than what he himself declared to his Friends, insomuch that he resolved to reserve privately some few Copies, for fear the rest should run that risque, which indeed they accordingly did. For being now quite finish'd, and just ready to come abroad, some of the *Doctors* of the *Sorbonne*, whereof *Monsieur Grandin* and *Mr. Faure* have been charged as the Principal, caused it to be *suppressed*, and the *printed Leaves* cut out of the *Book*, without any thing to supply the place of them.

S. Anastasii
in Hexaëme-
ron lib. 12.
Cui præmissa
est expostulatio
8cc. Lond.
1682. 4^{to}.

IX. And of this the Edition of *Palladius* of that year remains a standing Monument; both in the *Preface*, and in the *Book*; and it was publickly complain'd of by a very learned Man, in an *Expostulation* prefixed to a piece of *Anastasius*, publish'd by him about two years after.

X. But what that Reverend Person could not then obtain, being since fallen into my hands, I mean *the very Leaves cut out by these Doctors*, of *Mr. Bigot's Preface*, and *the Epistle ras'd out of the Book*; I was unwilling to come into a Part of their Fraud, by detaining any longer that, which both so well deserved, and had so long since been prepared for a publick view.

XI. I hope

XI. I hope the learned World, whom I principally design to gratifie in this matter, will accept this never the worse, for that *Mr. le Moyne* the last year published this Epistle among his *Varia Sacra*: That learned Man having neither given *Tom. 1.* the *Greek Fragments*, which I now publish from *Monfieur Bigots* own *Impresson*; nor *Monfieur Bigots* account of it, in the part of the *Preface* which was *suppres'd*. Not to add, that the *Latine Copy* of *Mr. le Moyne* is so very false, that it renders the *Epistle* utterly unintelligible. I do not pretend to anticipate his design, which he appears so jealous of: that is too *vast* to be injured by any thing I can offer; and I shall be glad if what I now publish may be any way serviceable to it.

XII. As to the *Authority* of this Piece, I shall need say no more than what *Monfieur Bigot* has already done to prove it to be *Genuine*. So many ancient *Authors* have cited it, as *St. Chrysostom's Epistle to Casarius*; such *Fragments* of it remain in the most antient Writers as *Authentick*, that he who after all these shall call this Piece in question, may with the same reasonableness doubt of all the rest of his works; which, perhaps upon less grounds, are on all sides allow'd as true and undoubted.

But it is time now to see what account *Monfieur Bigot* himself gives of it.

Suppressa in Præfatione Emerici Bigotii, de
Epistolâ Chrysostomi ad Casariam, Mona-
chum.

Præfat. lit. i, ij.
pag. prior.
inter lin. 22,
& 23.

* Lit. i, ij. pag.
altera.

H Ad Orationem sequitur Epistola ad Casarium, Monachum, quæ licet nitore suo nativo, id est, Græco eloquio, destituta, nihilominus sub velo veteris Latine Interpretationis mirificas eloquentiæ disertissimi doctoris radios exhibet. Primus qui ultimis temporibus hujus meminit Epistolæ, fuit Petrus Martyr, Florentinus, qui ex eâ locum quendam protulit in locis communibus. Insolitus loquendi de Eucharistia modus, qui ex eâ referebatur, à Joannis Chrysostomi præfatione. ** ut genio prorsus alienus lectores in diversas traxit sententias. Alii supposititiam esse affirmantibus, alii pro virili contendentibus, verum esse ac genuinam; omnes integrâ videre summe concupiscere; doluerunt quæ Petrum Martyrem, qui prius de eâ mentionem iniecerat, minime idcirco quæ in Bibliotheca vaticana cõdex MS. Florentiæ delitescere omnino erat suspitio, quia Florentinus fuit Petrus Martyr, sed ubi, ab omnibus nesciebatur. Mihi quæ forsuna fuerat in reperiendo contentu Græco vitæ St. Joannis Chrysostomi, hic etiam non defuit. Ejus exemplar reperi apud B. R. P. P. Dominicanos, in monasterio S. Marci. Cujus te in partem equali venire libens patior; nec expecto ut mihi succlaues in commune, nunc equalis, si modo exorari te sinas, ut benignâ interpretatione emollias, quæ duriuscule sonant de Eucharistia Sacramento, & in memoriam revoces tot & tam insignes locos, in quibus adeo luculenter de hoc sacro-sancto Mystério loquitur Joannes noster, ut Doctor Eu-*

Eucharistia vocari meruerit, sicut S. Augustinus Doctor *Græcia* vulgò prædicatur. Dixi Petrum Martyrem primum postremis temporibus hujus Epistolæ meminisse, quæ antea Græcis Patribus notissima fuerat, utpote qui multa testimonia ex ea adversus Monophysitas & Acephalos adduxerunt, ut observare liceat in Notis, quas margini apposui, indicando codices ex quibus Textum Græcum apud illos patres à me inventum descripsi. Cæterum ubi deficiebant verba Græca, vacua Columnarum spatia reliqui, nec passus sum ea punctis, aut lineolis, sicut librariorum mos est, repleri, ut possint inibi viri eruditi verba Græca adscribere * si-
 quando ea inveniunt. Cum enim experimento nov-
 erim, quo casu, quæve fortunâ in ea quæ attexui testi-
 moniis, inciderim, non despero ab aliis alia posse inve-
 niri. Quisque experietur cui fortuna erit faventior ;
 & si cui ea abscondaverit, is ne publico invident, neq;
 apud se inventa privatim detineat. Qui veteres li-
 bros tractant, norunt nullam veteris cujuscunque libri
 editionem, quæ ex unico exemplari fuerit eruta, huc-
 usque prædiisse, omni ex parte perfectam. Manu ex-
 arati codices multas aliorum exposcunt operas, ut
 quod in uno corruptum est, ab alio sanetur ; quod in
 uno vetustas obliteraverit, ab alio lucem accipiat. Hoc
 meum esse de codice hujus Epistolæ fateri cogor, qui
 licet annorum sit 500, parum tamen emendatè scrip-
 tus est, & apem à Græco præcipue codice, aut ab alio
 saltem Latino, postulat. In eo quem vidi, aliquando
 voces continua sunt, aliquando simplex vocalis E pro
 diphthongo AE scripta fuit ; I pro D, & vice versa
 D pro I ; verbis aliquando ita corruptis, ut ad sa-
 nitatem reduci minime possint absque subsidio aliorum
 codicum. Quæ scribarum incuria deterruit, opinor,
 Petrum Martyrem ab eâ edendâ. Taceo interpreta-
 tionem,

* Lit. i. iij.
pag. altera.

tionem, qua minus accurata, imo planè barbara videtur. Ego his omnibus nãvis Lẽctores benevolos nequaquam offensum iri arbitratus sum; imo eam libenter excepturos puto quam damus Epistolam, Latine quoquo modo versam, cujus fragmentum à Petro Martyre editum, eruditorum animos pridem sollicitavit. Quis enim illud cum legerit, Joannis Chrysostomi mentem percipere possit, ex eoque animadvertere, quã occasione, quo animo ejus verba * scripta sunt? In eã porro Epistolã mirari licet summam & insolitam Dei Amantissimi viri charitatem, qui licet innumeris arumnis oppressus esset, atque continuis terroribus ob Isaurorum IncurSIONES, ut ipse scribit in Epistolis ad Olympiadem, panẽ exanimaretur; nihilominus cum audisset Cæsarium, Monachum, amicum suum in Apollinaris & Ζωνιτᾶς Haresim incidisse, eum pro incredibili suã bonitate ab Haresi avertere, atque in sincera pietatis viam revocare hãc Epistolã molitus est. Quantum vero Apollinaris Haresis tunc grassaretur, & quã multos invasisset, ex eo colligere licet, quod contra Apollinaristas & Synusistas scripserunt Diodorus, Tarsensis Episcopus, quem supra memoravi, Gregorius Nyssenus, Cyrillus Alexandrinus, Theodorus Mopsuestenus, Theophilus Antiochenis, ut alios plures omittam. Atque ut ab eo errore Cæsarium revocaret Joannes, eumque ad catholicam fidem, quæ duas in Christo naturas inconfusas sub unã personã consistetur, Epistolã reduceret, comparisonem ab Eucharistia Sacramento mutuatur, in quo PANIS post consecrationem, non jam PANIS, sed CORPUS CHRISTI APPELLARE DIGNUS EFFICITUR; Etiam si natura panis, inquit, in ipso permansit, & non duo corpora, sed unum corpus Filii prædicatur. Quibus verbis sanctus Doctor veram ac realem, ut vocant, corporis Christi

Thus far *Bigotius's* Preface: As to the *Epistle* it
 self, I have publish'd it exactly as it was in the *Pa-
 ris Edition*, whose *Pages* I have retain'd, that those
 who please, may see the Defect in that part of
Pref.

Palladius, out of which it was rased. For the little *Notes* which I have added, they contain a Collation, 1. Of the Latin of *Bigotius*, with the Latin of Mr. *le Moyne's* Copy, in which I do not know that I have omitted the least variation, even of a single Letter. 2. Of the *Greek Fragments* collected by *Bigotius*, with some other *MS.* that have been communicated to me. In which, *A* denotes the *Arundel* MS. cited by Dr. *Cave* in his *Charophylax Eccles. C.* one of Monsieur *Colbert's* Library, examined by the learned Monsieur *Allix*. *M.* the Latin Copy publish'd by Monsieur *le Moyne*.

EPISTOLA S. JOHAN. CHRYS.

Pag. 236. lit.
Gg. part. ult.
foli ed. Paris.

* ΕΠΙΣΤΟΛΗ ΤΩ ΑΓΙΩ ΙΩ-
ΑΝΝΗ ΤΩ ΚΑΡΑΓΕΡΩ
ΕΠΙΣΚΟΠΩ ΚΑΡΑΓΕΡΩ, ΜΕΤΑΧΕΙ-
ΡΕΤΗ ΤΩ ΣΑΒΙΤΩ ΑΥΤΩ ΕΞΟ-
ΧΩ.

INCIPIT Epistola
S. Johannis Episcopi
Constantinopolitani, ad
Casarium, Monachum,
tempore secundi exilii
sui.

* Præter Authores à *Bigotio* laudatos, unde fragmenta Græca hujus Epistolæ collegit vir eruditissimus; extat alius *Nicophri* liber MS. in Biblioth. *Colbert.*, continens quinque diversos tractatus. Ex secundo eorum contra Mamonas quædam collegit, & mecum communicavit reverendus D. P. *Allix*. Titulus autem in illo MS. ita se habet, pag. 222. Τῷ ἀγίῳ Ἰωάννῃ τῷ Καραγερῷ, ἐν τῷ πρὸς Κασάριον μοναχὸν ἐπιστολῇ, μετὰ τῷ Σαβίτῳ αὐτῷ ἐξοχῶ. Paulò aliter legitur hic titulus in antiquo codice Bibliothecæ Arundelianæ à R. D. D. *Cave* in *Charoph. Eccles.* nuper edito, p. 69. Ἰωάννῃ Ἀρχιεπισκόπῳ Καραγερῷ ἐν 2, &c. uti in MS. *Colbert.*

INSPEXIMUS

INSPEXIMUS li-
 teras tuae Reverentiae:
 inspeximus autem ^b non
 a prae^cter lachrymas.
 Quomodo enim ^b non
 c lachrymabimur, & ani-
 mam ipsam dolore con-
 ficimus, videntes fratrem
 singularem vitam a pue-
 ritia eligentem, & ^d α-
 κραιφνός, id est, consum-
 matè circa pietatem se
 habentem, subito autem
 e haereticorum jactibus
 pulsus. " Et dicis forsi-
 " tan ab errore ad id
 " quod melius est venis-
 " se Te, & gratiam con-
 " fiteri his, qui ^f admira-
 " bilem illum ^g protule-
 " rint librum, quem
 " magnum esse ^h optima
 " tua nominant scripta,
 " qui splendide predicat
 " i concursum essentia-
 " lem & commixtionem
 " sacram factam ex Divi-

Καὶ φήσεις πάντως ὅτι Anastas. in
 πλάτης πρὸς τὸ κρεῖττον MS. Colleg.
 ἐληλυθέναι, & χάριν ὁμο- Clarom.
 λογεῖν τοῖς τῷ θαυμαστῷ P. in Antirr-
 ἐκείνῳ οὐ πωροσημίαις her. MS. Bibl.
 βιβλῶν, ὡς ἀρίστῳ τῷ Colbert.
 καλλίστῳ σου. Δὲ καλῶς
 γεγράμμετα. πηλαυγὴς Ἀγα-
 γορδύσεως συνδεσμῶν ὑσιώ-
 δη, & μῆτιν θεοποιῶν γε-
 γνηῶται θεότητος τι & σαρ-
 κὸς μίαν τι ὄντος. Δὲν δὲ
 πελεσθῆναι φύσιν * τὴν το

Var. lect. MS. M. a pter. b N. c lachrymas: lachrymabimur. d ακραιφνης. e Ha-
 redicorum. f Ammirabilem. g Protulerit. h Optima. [i Concursum essentialem factum
 factum ex Divinitate & Carnis unum agem ex hoc perficiuntur.]

* Alludit ad hunc locum totum Author contra Severianos & Anaphalos, a Tur-
 riano editus, Bibl. Patr. Edit. 4. Tom. 4. ad fin. ubi post laudatum quendam Ambrosii
 locum, subdit, Chrysostomus ad Caesarium Monachum. Hæc est hæresis ipsissima introdu-
 centium Mixtionem & Compositionem. Vid. Expostulationem p. X.

† Δαυ.

Paç. 237.
ediv. Parif.
G g. iij.

† Διαμύσεις τῆ κατὰ φρον. *Απολινάρις* τὸ ἀτόπημα.
ἔστιν ἡ εἰσαγόντων κρείσσιν
ἢ συναλοφιλῶ ἢ δυνάβε-
σάντη ἀρεσῶν.

"nitrate & Carne, unam
"autem ex hâc perfici
"naturam.] Istud mira-
"bitur insipientis *Apol-*
"*linarii* inconsideratio,
"ista eorum qui intro-
"ducunt ^a contempera-
"tionem & ^b συναλοι-
"φῶ, id est, commixti-
"onem impiissima [^c in-
"tentio, quæ] proce-
"dens immutat quidem
"*Arrii, Apollinarii,* ^d &
"*Sabellii,* ^d & *Manetis* ni-
"hil. Passionem autem
"excogitari & adponi
"secundum illos Uni-
"geniti ^e imaginatur De-
"itati, quod ^a ^f Christi-
"anis alienum est.

Posside igitur Temet-
ipsum iterum, Dilectis-
sime, & ad priorem re-
gredere ordinem ab abo-
minabili illâ abstinens
[^g opinione, quæ est *A-*
pollinarius, & eorum qui
Synusias dicuntur. Im-

† Locus hic corruptus videtur: Quid si legamus *Διαμύσεις* vel *Διαμύσεις*, ut sensus sit, istud admiraberis, vel potius, istud admirari debuisses insani *Apollinarius* absurdum; hæc quippe est Hæresis ipsissima, *εἴς*. . .

M.S.M. ^a Contemplationem. ^b CYNΑΛΤΦΗΝ. ^c Intentioque.] ^d Et dēest. ^e ema-
ginatur. ^f Χριστιανῶν. [^g Opinionem & qua *Apollinarius* & eorum qui *Synusias* di-
cuntur ipsa cogitatio assidue puris, *εἴς*.]

pia cogitatio affidua è
 puris] influens nocere
 novit, qui secundum nos
 sunt simplicitati convi-
 ventis. ^a Ductoris enim
 eorum est liber, *Apolli-*
narii ^b dico; ^c etsi hunc
 sibi tua Reverentia non
 rectè faciens negotiata
 est. Verum tamen nos
 recordantes tuæ nobis-
 cum conversationis, sen-
 tientes autem ex his quæ
 scripsistis, errorem sub-
 sistere erga tuam dilecti-
 onem ex illorum insipi-
 entiâ non solum erga dis-
 pensationis ^d mysterium,
 magis autem & erga No-
 minum conjunctionem,
 excogitavimus Deo co-
 operante nostræ infirmi-
 tati de omnibus mani-
 festam ostentationem fa-
 cere, ad redargutionem
 quidem ^e malæ opinio-
 nis eorum qui ^f hæreti-
 cum Tibi protulerunt li-
 brum,* correctionem au-
 tem tuæ venerationis.

^g Deum ergo quando
 dicis, Dilectissime, ag-

* Edit. *Parif.*
 pag. 238.

^a MS. M. Doctoris. ^b Dico, abest. ^c Et si. ^d Misterium. ^e Male. ^f Ereticum.
^g Dominum.

Anastaf. in
MS. Clārom.

Χειρὸν ὃ ὅταν εἴπῃς σωή-
τας ἐκώπερα, ὅθεν ἐ πα-
θησὶς λέγειτ' ἂν ὁ αὐτὸς ἐ
ἀπαθὴς. παθητὶς μὲν Γαρ-
κί, ἀπαθὴς ὃ θεόπηπ.
παῦτα δὲ ἐ ὅπῃ τῷ ἰῷ, ἐ
Ἰησῷ, ἐ κυρίῳ, κατῆ-
ρῆται, καὶ τὰ παῦτα, ἐ
δεκτικὰ τῶν δύο εἰσὼν πα-
νόμοτα.

Edit. Parif.
239. lit. Gg.4.

novisti id quod simplex
est : naturæ, quod in-
compositum, quod in-
convertibile, quod invi-
sibile, quod immortale,
quod incircumscribibile,
quod incomprehensibi-
le, & istis similia. Ho-
minem autem dicens, sig-
nificasti id quod natu-
ræ est ^b infirmum, eluri-
tionem, sitim, super La-
zarum lachrymas, ^c me-
tum, sudoris ejectionem,
& his similia, quibus id
quod divinum est extra
[est. "^d Christum au-
tem"] quando dicis
"conjunxisti utrumque,
"unde & passibilis di-
"carur idem ipse & ^e im-
"passibilis, passibilis qui-
"dem carne, impassibi-
"lis autem Deitate. Ea-
"dem ipsa & de Filio, &
"^f Christo, & Jesu, &
"Domino prædicantur.
"Communia enim ista,
"& [^g susceptibilia dua-
rum] Essentiarum no-
mina sunt; quarum
conjunctio in hæreticis

MS. M. a Nature. ^b Infirmum. ^c Meum. [^d Xūm dn] ^e Im-passibilis, deficit in
spatio tamen relicto ubi olim fuerit. ^f XPO. & Inū. & dnō. [^g Susceptibili avarum]
qui-

quidem errorem facit,
proprio pro communi u-
tentes nomine [^a Christi
uno. His autem] com-
munibus istis ^b uti oportet
Nominibus quando
dispensationis confiten-
dum est mysterium. Si
enim ^c Deum dixeris per-
tulisse, qualicumque ^d co-
gitatione quod *impossi-
bile est, dixisti, id quod
Blasphémum est, [^e & in
*Manetis, &] in alio-
rum ^f hæresim declinasti.
Impietatem, si iterum
hominem dixeris qui
pertulit, inveniris purum
ædificans templum. Tem-
plum [†] Crucis extra in-
habitantem nunquam di-
citur, quia jam non est
Templum. Et forsitan
dicunt, & quomodo ^g Do-
minus dixit, *Ut quid me
vultis occidere. hominem
qui veritatem vobis locu-
tus sum quam audivi à
^h Deo ?* Bene & omninò

*Edit. Paris.
pag. 239.

Joan. 8. 40.

MS. M. [^a XPi unos autem.] ^b Uti oportet, deest. ^c dm. ^d Cogitationem. [^e Et
immane sed.] ^f Hæresum.

* Sic videtur legendum; & in Manetis, & in aliorum Hæresum declinasti impietatem.
Si iterum, &c.

[†] Forte melius carnis.

MS. D. le Moyne. ^g Dns. ^h dō.

sapienter hoc dicendum est. [^a Neque enim ex hoc ab Inhabitantibus defraudabatur.] sed significare volens patientem naturam hominis memoriam fecit, propter quod & ^b Deus & Homo ^c Christus : ^b Deus propter impassibilitatem, Homo propter Passionem. Unus filius, unus ^d Dominus, idem ipse proculdubus unitarum naturarum, unam dominationem, unam potestatem possidens, ^e etiamsi non ^f consubstantiales existunt, [^g & unaquæque ^h incommixtam Proprietatis conservat agnitionem, propter hoc quod ⁱ inconfusa sunt, dico.] Sicut enim antequam ^k sanctificetur PANIS PANEM nominamus, divinam autem illum* ^l Sanctificante Gratiâ, mediante Sacerdote, liberatus est quidem ^m APPELLATI-

* Edit. Paris.
pag. 240.

MS M. [^a Neque enim ex inhabitantibus defraudabatur deitate] ^b ds. ^c Est Christus, Martyr l. c. in tract. de Euchar. Oxon. MS. M. ^c XPS. ^d dns. ^e Etiam si. ^f Consubstantialiter Martyr. [^g MS M. Et unaquæque in quo mixtam proprietatis conservat agnitionem propter hoc quod inconfusa sunt duo.] ^h Incommixta. Martyr. ib. ⁱ Inconfusa sint duo. Id. ^k MS. M. Sanctificetur. ^l Sanctificante grâ. Id. ^m Ab Appellatione. Ibid.

ONE

ONE PANIS, dignus
autem habitus est a DO-
MINICI CORPORIS
APPELLATIONE, eti-
am si NATURA PANIS
in ipso permanfit, & non
duo Corpora sed b unum
Corpus filii c prædicatur :
sic & * hic Divinâ d ἐνι-
δρουσάσης, id est inun-
dante corporis naturâ,
“ unum filium, unam
“ personam, utraque hæc
“ fecerunt. Agnoscen-
“ dum tamen inconfu-
“ sam & indivisibilem
“ rationem, non in unâ
“ solum naturâ, sed in
“ duabus perfectis. Si
“ enim unius, quomodo
“ id quod inconfusum est,
“ quomodo quod indivi-
“ sibile, quomodo uni-
“ tio dicitur aliquando?
“ [Sibimet ipsi enim uni-
“ ri quæ] una est, aut con-
“ fundi, aut dividi im-
“ possibile est. Quod
“ ergo infernum evomu-

ἕως καὶ ταῦτα τῆς θείας ἐνι- Nicephor.
δρυμένης τῇ σώματι φύ- Anastas.
σεως, εἰς αὐτὸν, ἐν ὁρώσῳ, Joan. Da-
μασцен.
τὰ συναμφοτέρω ἀπετέλε- To. IV. Var.
σεν γνωριζόμενον μέντοι lect. Canisii.
ἀσυγχύτως, * ἀδιαρέτω λό- p. 211.
γῶ ἐκ ἐν μᾶς φύσει. Ἄλλ' * f. φ. κ.
ἐν δυσὶν τελείαις· ἐπὶ γὰρ
μᾶς, πῶς τὸ ἀσύγχυτον ;
πῶς τὸ ἀδιαρέτον ; πῶς ἡ Theorianus
ἐν ὁρώσῳ λεχθεῖσα ποτὲ ; αὐτῇ in legatione
γὰρ τὴν μίαν ἐνέωκε, ἢ Συγ- ad Armenios.
χέως, ἢ διατρέχου ἀδύνατον. P. 74.
ποῖον ἐν αὐτῇ ἐξηρέωξατο,
μὴν ἐπὶ χρεῖσιν λέγειν φύ-
σιν ;

MS. M. a Dominicz. b Unus, c Prædicamus.

* Hic Martyr loc. cit. Hæc. Totum hunc locum post Turrianum in Edit. Damasceni, sic citat Albertinus de Euch. l. 2. p. 532. Sic & hic divinâ ἐνιδρουσάσης insidente cor-
pori natura, &c.

MS. M. d ENIΔΡΟΥΣΑΗΣ. [* Sibimet ipsi unirique.]

“ it,

* Quæ sequuntur exstant apud Jo. Damascenum.

* Edit. Paris. pag. 241. lit. Hh.

“ it, unam in ^a Christo
 “ naturam dicere pura-
 “ mus * divinam solam
 “ nominantes, non om-
 “ ni modo unam negant,
 “ ^b nostram, dico, salutem
 “ aut humanam retinen-
 “ tes, non divinæ abne-
 “ gationem faciunt, ^c di-
 “ cuntque perdidit quod
 “ proprium erat. Si e-
 “ nim unus est, salva no-
 “ bis est unitio ^d omni-
 “ modo, & ea quæ uni-
 “ tioni sunt propria, sal-
 “ vari necesse est: Si * e-
 “ nim non, nec unitio,
 “ sed confusio & abolitio.
 Mox autem ad Interro-
 gationis fluctuantes re-
 sponsum, ad aliquid aliud
 exiliunt, quod non
 sit proprium ad Interro-
 gationem: & inconstan-
 tes emittunt Voces;
 Pertulit ^e Deus & non
 pertulit, & si petantur
 modum dicere, ad igno-
 rantiam recedunt, profe-
 rentes; Quomodo ^f vo-
 luit Christi apud ipsos
 memoria fugiente post-

^a XPO. ^b Nam. ^c Dicunt quæ. ^d Omni modo. ^e De. ^f Voluit XPI.

hæc ^a vituperari in hoc?
 Mox dicunt, & ^b Christus
 non est ^c Deus sed & Ho-
 mo. Et iterum dicunt,
 Post ^d Unitionem non o-
 portet dicere duas natu-
 ras. Attende significa-
 tionem dicti. Unitio-
 nem dixisti: unius uni-
 tionem non invenis fieri,
 quomodo ^e prævenientes
 diximus, sed *Verbum Caro*
factum est & ^f speculare
 eorum querentur subtili-
 tatem. Intulit enim, &
inhabitavit in nobis. Num-
 quid non ibi videtur,
 & quia aliud est quod in-
 habitat præter habitatio-
 nem. *Si cognovissent,*
numquam ^h *Dominum glo-*
ria crucifixissent. Domi-
 num iterum quando dix-
 eris, non proprium sed
 Commune ⁱ significatur
 nomen, Passionis & Im-
 passibilitatis susceptibile.
 Consueverant autem &
 istud ^{*} prætere putavimus:
 Non Corpus ^k dei
 & sanguinem accipimus,

Joan. i. 24.

1 Cor. ii. 8.

* Edit. Paris.
pag. 242.

MS. D. le Moine. ^a Vituperari. ^b XPS. ^c Ds. ^d Unitatem. ^e Prævenientes. ^f Specula-
 neorum. ^g Qui. ^h Dnm. ⁱ Significat. ^k Di.

fideliter

fideliter ac ^a piè fuscipi-
 endum, non quia Cor-
 pus & sanguinem possi-
 det id quod divinum est
 naturâ, sed quia ^b ea quæ
 Carnis sunt, propria fa-
 cit. O inconsideratio !
 O impia Cogitatio ! pe-
 riclitatur. enim apud ip-
 sos dispensationis Myste-
 rium, & iterum Domi-
 nicum corpus, sicut ^c ve-
 rum corpus confiteri non
 patiuntur : per cogitati-
 onem enim dici conver-
 sum ^d esse hoc in deita-
 tem imaginantur, unam
 hinc construentes natu-
 ram, & ipsam cujus sit
 non ^e juvantes dicere, ut
 passionem divinitati; un-
 dique secundum Apolli-
 narium excogitantes, de-
 cidant à ^f præmissis bonis
 putamus non ^g contrem-
 iscent ista dicere audi-
 entes. Non cogitant æ-
 ternum judicium, & ^h Do-
 mini vocem dicentis, E-
 go sum & non ⁱ immutor.
 Caro infirma ^k Spiritus

Malac. 3.6.
 Mat. xxvi. 41.

MS.M. ^a *Piae.* ^b *Ea deest.* ^c *Unum corpus.* ^d *Eti.* ^e *Invenientes.* ^f *Pmissis.* ^g *con-*
trementent. ^h *dni.* ⁱ *Immutor.* ^k *Sps.*

autem

autem promptus * *Pater si possibile est transeat à me calix iste.* † *Tristis est anima mea usque ad mortem.* || *Palpate & videte, quia* ^a *Spiritus carnem & ossa non habet sicut me videtis habere.* Putamus Deitati ista apta sunt. Audiant & *Petrum* dicentem * ^b *Christo pro nobis passō carne, & non dixit Deitate.* Et iterum, *Tu es Christus filius Dei vivi:* Viventis dixit, non morientis. Et quæcunque his similia divina nos edocet Scriptura, cui violenti esse Hæretici non desistunt. Horum istas novitates * ^c *vocum declinantes,* ^d *Charissime,* “ad id quod præjacet, revertamur; ^e *pium & valde* ^f *pium,* ^g *Christum* “qui morte circumdatus “est, confiteri in divinitate perfectum, & in “humanitate perfectum, “unum filium unigenitum, non dividendum “in filiorum dualitatem,

* Sps. ^b XPO. ^c XPS. ^d Charissimz. ^e XPm.
* *Εὐσεβὲς καὶ δεστ in MS. A. † Περικληθέντα, MS. C. .: Ὁμολογῶμεν. MS. A. .: καὶ ἐν ἀνθρώπῳ τέλειον, ib. δεστ.*

* Ibid. 39.

† —Ibid. 38.

|| Luk. 24. 39.

* Edit. Paris.
pag. 243.
lit. Hh. ij.
Mat. 16. 16.

Τῶν πάντων κακοφωνίας ^{Anast.}
ἐκκλησκόντες, ἀγαπήτε, εἰς τὸ ^{Nicephorus.}
προσκειμένον ἐπανέλθωμεν. ^{Καινογενή-}

* *Εὐσεβὲς ἐλπίαν δι' εὐσεβὲς
τὸν θανάτῳ † περιβλη-
θέντα χεῖρόν .: ὁμολογεῖν,
ὅτι Θεότητι τέλειον, .: καὶ ἐν
ἀνθρώπῳ τέλειον, ἵνα
υἱὸν μονογενῆ, ἢ διαρρέμενον*

εἰς ὧν διάδοα, φέροντα δὲ
 ὁμοῦ ἐν ἑαυτῷ τῶν ἀχωρί-
 στων δύο φύσεων ἀσυγχύτως
 τὰς ιδιότηταις, ἐκ ἄλλον ἐ
 ἄλλον, μὴ γίνοιτο, ἀλλ' ἑα-
 ῖ τὸν αὐτὸν Κύριον, Ἰησοῦν,
 Θεόν, Λόγον, Ἐργον ἢ ἡμετέ-
 ραν ἡμφιεσμένον, ἐπ' αὐτῷ
 ἐκ ἀψυχῶν ἐ ἀνοῦ, ὡς
 ὁ δυνατὸς Ἀπολινάριος,
 * εἶπεν. ∴ Τέτοις τὸν νοῦν
 ὁρῶμεν, φύγωμεν τὴν δι-
 αίρευντας. εἰ γὰρ ἐ δὲ τῇ ἡ
 φύσις, ἀλλ' οὐκ ἀδιαίρετος ἐ
 ἢ ἀδιάσπαστος ἢ ἐνωσις ἐν ἐνὶ
 τῆς ὑότητος ἐμολογούμενη
 ὁρῶμεν, ἐ μὴ ὑποσῶσει.
 φύγωμεν τὴν μίαν φύσιν μετὰ
 τῇ ἐνωσιν περατωμένους, τῇ
 γὰρ τῆς μᾶς ἐπινόια τῇ ἀπα-
 δεῖ Θεῷ πάδος ὁρῶμεν πτεν
 ἐπείγονται, τῇ ὁικονομίαν ἀρ-
 νέμμενοι, ἐ τῷ Διαβόλῳ
 τῇ γένναν ὁρῶμεν παύσαντες.
 Ταῦτα διὰ τὸ μέτερον τῆς
 ἐπιστολῆς ἀρκεῖν εἰς ἀσφα-
 λειαν ἡγούμενοι τῆς οὐκ ἀγάπης,
 δαυμάσειε.
 “ dispensationem abnegantes, & Diaboli Gehennam
 “ arripientes. Ista propter mensuram Epistolæ suf-
 “ ficere arbitror, ad confirmationem tuæ dilectionis,
 “ ὁ magnifice.

“ portantem tamen in
 “ semetipso indivisarum
 “ duarum naturarum in-
 “ convertibiliter propri-
 “ erates, non alterum &
 “ alterum, absit, sed u-
 “ num & eundem ὁ Do-
 “ minum, ὁ Jesum, & De-
 “ um, Verbum, carne
 “ nostrā amictum, &
 “ ipsā non inanimatā,
 “ aut irrationabili, sicut
 “ impius ὁ Apollinarius
 “ dixit. Istis mentem in-
 “ tendamus, fugiamus
 “ eos qui dividunt. ὁ Nam
 “ etsi duplex natura, ve-
 “ runtamen indivisibilis
 “ & indissipabilis unitio,
 “ in unā filiationis confi-
 “ tenda personā, & una
 “ ὁ substantia. Fugiamus
 “ qui unam naturam post
 “ unitionem prodigali-
 “ ter dicunt; unius enim
 “ cogitatione impassibi-
 “ li Deo passionem ad-
 “ jungere impelluntur,
 “

In MS collect.
 Biblioth. reg.
 Gall. n. 1026.
 p. 247.

Edit. Paris.
 p. 244.

MS. M. ὁ Dnm. ὁ Ihm. ὁ dm. ὁ Apollinarius. ὁ Nam etsi enim. ὁ Substantia.
 ὁ ἡμετέραν deest in A. ὁ αὐτὸν, ib. ὁ εἶπ. ib. ∴ τέτρω pro τέτοις, ib. ὁ ἀπερῶσπας ib.

Explicit * Epistola B. Joannis Episcopi Constantino-
politani ad Cæsarium, Monachum, tempore secun-
di exilii sui. Amen.

* Epistula.

NUM. VI.

*Having, to satisfie the Vindicator, used such exactness
in my Quotations, as to refer, for the most part,
to the very Pages where they are; it was thought
fit, if it may be, to prevent all future Cavil, that
I should here subjoyn this following Account of the
Editions made use of by me.*

A.

A Quinatis summa Theologiæ, Fol. Colon. 1662.
Articles of the Church of England. See Sparrow.
Arcudius de concordia Ecclesiæ Occidentalis & Orienta-
lis, Fol. Paris 1626.
Albertinus de Eucharistia, Fol. Daventriæ 1654.
Arnauld Perpetuité de la Foy de l'Eglise Catholique
touchant l'Eucharistie, 5 Edit. 8vo. Paris 1672.
Amicable Accommodation, &c.

B.

Bellarmini Controversiæ 3 Vol. Ingolstadii 1586.
Idem de Indulgentiis, 8vo. Colonia 1599.
Blondel of the Sybilline Oracles, Engl. Fol. Lond. 1661.
Breviarium Romanum, 8vo. Antverpiæ 1572.
Bramhal's Works, Fol. Dublin 1677.
Bigotius vita Chrysoctomi per Palladium, G. L. 4to. Paris
1680.
Balsamon in Concilia in Synodico, Oxonii 1672.
Bonæ Card. opera 3 Vol. 8vo. Paris 1676, 1677.

B b 2

Nou-

Nouvelles dela repub. de Lettres Mr. B—— Juin 1686.

C.

Craffet, veritable Devotion, &c. 4to. Paris 1679.

Card. Capisucchi Capit. Theol. selec.

Concilia Labeli 18 Vol. Paris.

Common Prayer of the Church of *England*.

Claude Réponse au pere Nouet, 8vo. Amsterdam 1668.

Cofins History of Popish Transubstantiation, 8vo. Lond. 1679.

Cassandri opera, Paris. 1616.

Ejusd. Consultatio, 8vo. Vid. Grotii via ad pacem.

Cajetanus Card. in D. Thomam, Venetiis 1612.

Ejusd. Comment. in S. Scr. Lugduni.

Canones, &c. Concil. Trident. 12mo. Coloniae 1679.

Calvisii Chronologia, Fol. Francofurti 1650.

Cave, Chartophylax Ecclesiasticus, 8vo. Lond. 1685.

D.

Dallæus adversus Latinorum de cultus religiosi objecto.

Traditionem. 4to. Geneva. 1664.

Idem de Poenis & Satisfactionibus Amstæ. 1649.

Durandus in sententias, Lugduni 1569.

E.

Eftius in Sententias, Paris 1672.

Euchologium cum Notis Goar. Paris 1647.

Expositulatio de Joan. Chrysoft. Epist. suppressa, Lond. 1682. 4to.

Epiphanii opera-Gr. Lat. Coloniae 1682.

L' Esprit de Mr. Arnauld 2 Vol. 8vo. Deventer. 1684.

F.

Forbesii instructiones Historico-Theologicae, Amst. 1645.

G.

Grotius via ad pacem, cum consult. Cassandri, 8vo. 1642.

Gregorii Nazianzeni opera, Gr. Lat. Paris 1609.

— Invektiva in Julianum, 4to. Etonæ 1610.

Gregorii Papæ liber Sacrament. Menardi, 4to. Edit. Paris 1642.

Gratiani decretum, Fol. Paris 1585.

Gamachæus.

Godefry vie de S. Athanase 2 Vol. 4. Paris 1679.

Idem vie de S. Basile 2 Vol. 4. Paris 1679.

Hooker.

H.

Hookers Ecclesiastical Polity, Fol. Lond. 1676.
Book of Homilies, Oxford 1683.

I.

Index expurgatorius, Fol. Madriti 1667.
Jesuits Loyalty collect. of several Treatises, 4to. Lond. 1677
Instruction pour gagner le Jubilé, 12mo. Paris 1683.
Jurieux Preservatif contre le Changement de Religion. 8vo.
— Le Janseniste convaincu de vaine Sophistiquerie,
Amst. 1683.
— Prejuger legitimes contre le Papisme, 4to. 1685.
Innocent the XI. Bull for an universal Jubile upon the re-
lief of Vienna, *August* 11th. 1683.

L.

Ludolphi Historia Æthiopica Lat. Fol. Francofurti. 1681.
Lombardi sententiarum libri 4. 8vo. Moguntia 1632.

M.

Maldonate in Prophetas majores, 4to. Moguntia 1611.
— In Evangelia, Fol. Moguntia 1611.
Missale Romanum, 8vo. Paris 1616.
Missale in usum Sarum, Fol. 1527.
Stephani le Moyne varia sacra, 4to. Lugd. Bat. 1685.
Petri Martyris de Eucharistia.
Monsieur Maimbourg peaceable Method, *Engl.* 4to.
Monsieur de Meaux's Exposition, *Engl.* 4to. 1685.
— *French* 5 Edition, 12mo. à Paris 1681.
Traité de la Communion sous les deux Especes, 12mo.
Paris 1682.
— Pastoral Letter, *Engl.* 4to. 1686.

N.

Noüet de la preséence de J. C. dans le tres saint Sacra-
ment, 4to. Paris 1666.
Nicole, Prejuges legitimes contre les Calvinistes. Paris 1679
— Les P. R. convaincus de schisme, 8vo. Paris 1684

O.

Officium B. Virginis, 8vo. Antverpia 1631.
Office of the holy Week, Lat. English, 8vo. Paris 1670.

P.

Pontificale Romanum, Fol. Venetiis 1561.
La Politique du Clergé de France, 12mo. Amst. 1682.

Du

Du Perron Replique à la reponse du Roy de la Grande Bretagne, Fol. Paris 1620.

Du Perron de l'Eucharistie, Fol. Paris 1629.

Petavius Dogmata Theologica, Fol. Paris 1650.

Papist represented and misrepresented, 1st. Edition. 1685.

Pajon Examen du livre qui portepourtitre Prejugez legitimes contre les Calvinistes, 2 Vol. 12mo. à Bienne 1673.

R.

Reponse à un ecrit public contre les Miracles de la Sainte Espine.

Seconde Reponse à Monsieur de Condom, 8vo. 1680.

Ruffinus.

Rituale Romanum, 4to. Antverpiæ 1620.

Reflexions Generales sur l'Exposition de Monsieur de Meaux, 8vo. à Cologne de Brandebourg. 1685.

S.

Sparrow's Collection of Canons, &c. 4to. Lond. 1684.

Sexti Senensis Bibliorheca, Fol. Colonia 1586.

Suarez opera, Fol. Moguntia 1604. in 3 p. D. Th. 1610.

Scotus in sententias, primitive Letter, Fol.

Socrates, Sozomen, Fol. Paris Edit. Valesii.

T.

Thomasi codex Sacramentorum, 4to. Romæ 1680.

Theodoret. opera 5 Vol. G. L. Fol. Paris 1642.

Theophilus, Turrianus, citati ab Albertino.

V.

Vasquez in D. Thomam, Ingolstadtii 1606. in 3 part. Venetiis 1610.

Vindication of the B. of Condom's Exposition.

Vincentius Lirinensis. Gregorius de Valentia, apud Albertinum.

Z.

Zonaras in Concilia : In synodico Oxoniensi. 1672.

E R R A T A.

Pag. xvii. lin. 26. of the read of *their*. pag. i. l. 4. *these* r. *those*. pag. 8. l. 26. marg. and *this* is. pag. 20. l. ult. p. 209. r. 249. pag. 26. r. *bard* put to prove. p. 94. l. 23. p. 50. r. p. 23. pag. 95. l. 19. Art. 5. 27. pag. 125. l. 8. of r. to. l. 18. *I have*. pag. 151. not. *lachrimas*, *lachrimabimur*. Some literal Faults there are besides these, which the Reader may please to correct.

Add to pag. 114. lin. 24.

But why do I thus long insist upon Probabilities? *Monsieur de Meaux* himself owns that he hath both *seen* and *read* the *Preservative*; and in his Treatise of *Communion*, does particularly encounter what *Monsieur Jurieu* had therein advanced against his *Exposition*: And yet has this man, after all, the Confidence to tell the World not only that *he never read* Father *Crasset's* Book, which is very improbable, but that he *never* so much as "*heard it mentioned, that there was any thing in it contrary to his* Exposition; tho' that Author, in that very Book, has spent no less than * *six or seven Pages* on purpose to prove it; not to say any thing of the † *many other Treatises*, and some of them *Answers* to his *Exposition* too, but all of them well known in *France*, that have done the same.

Vindicat.
p. 10.
* Pag. 97, 98,
99, 100, 101,
102, 103.
† Such are
among others.
M. la B. an-
swer to his
Advertisment
p. 79.
Reflexions

Generales sur l'Exposition de M. de Meaux, p. 121, 144. *M. Arnaud* reponse au *Preservatif*. *M. Jurieu's* Vindication: le Janseniste convaincu de vaine Sophistiquerie, p. 72, &c. *L'Esprit de M. Arnaud*, Vol. 2. p. 174. *Politique du Clergé de France*, p. 67.

He that can believe this, let him also believe, that *M. de Meaux* had no hand in the *first Edition* of his *Exposition*; That the *Sorbonne Doctors* never corrected it, nor he *suppress'd* it upon that account; That that whole *Edition* was condemned only to make some little *Alterations* for the benefit of the
Me-